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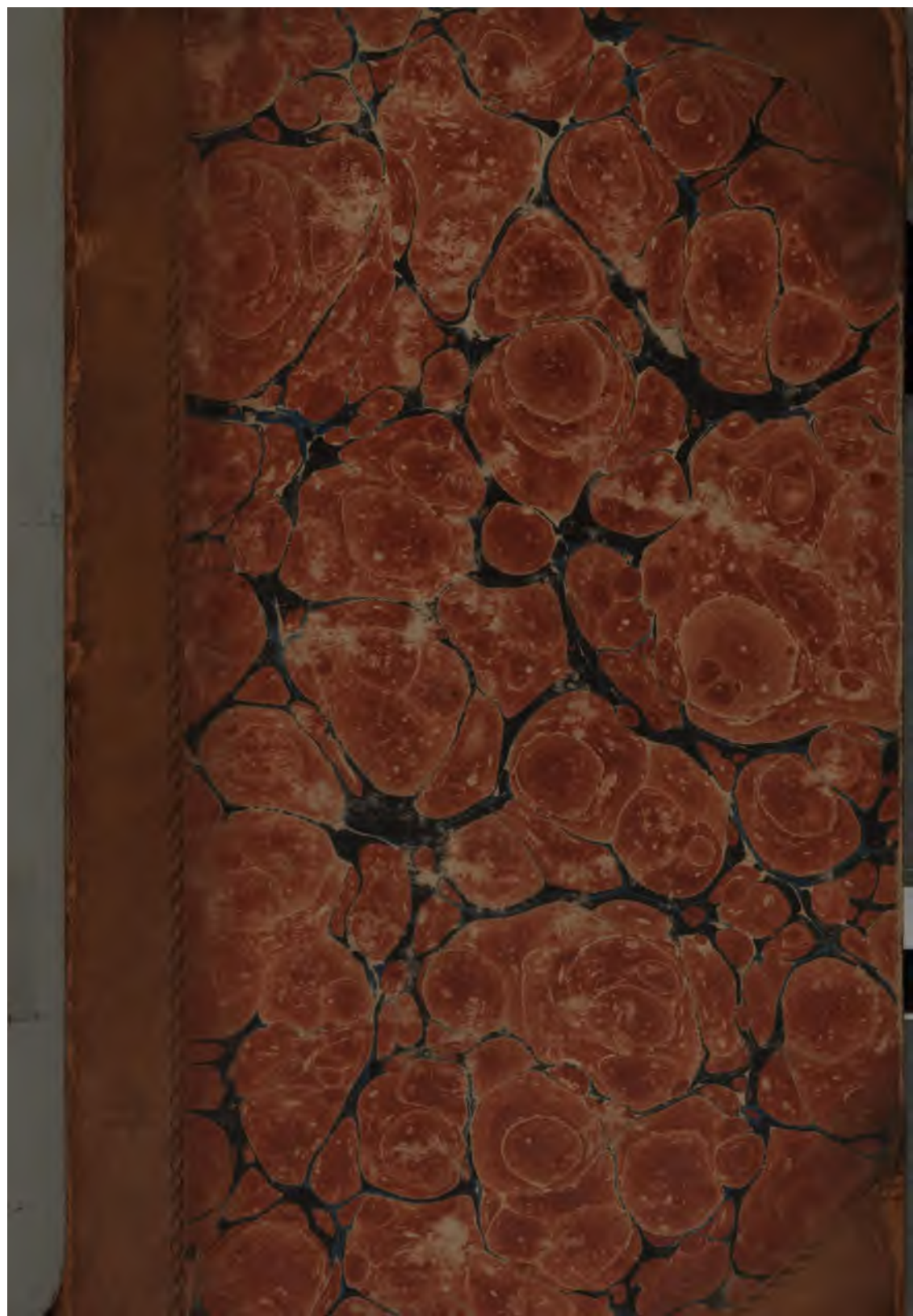
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REVIEW
OF
A PAMPHLET,

ENTITLED,

"DECLARATION OF THE CATHOLIC BISHOPS, THE VICARS APOSTOLIC,
AND THEIR COADJUTORS, IN GREAT BRITAIN,"—

PARAGRAPH BY PARAGRAPH.

TO WHICH IS ADDED,

AN APPEAL

TO THE

ROMAN CATHOLIC LAITY,

WHO SIGNED

"AN ADDRESS TO THEIR PROTESTANT FELLOW COUNTRYMEN,"

FOUNDED UPON THAT DECLARATION.



BY THE REV. GEORGE TOWNSEND, M. A.,
PREBENDARY OF DURHAM, AND VICAR OF NORTHALLERTON;
*Author of the Arrangements of the Old and New Testaments—Accusations
of History against the Church of Rome—Edipus Romanus, &c. &c.*

"Be just, and fear not—
"Let all the ends thou aim'st at, be thy Country's,
"Thy God's, and Truth's."

SHAKESPEARE'S HENRY VIII., Act 3, Sc. 2.

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R E V I E W,

&c. &c.

INTRODUCTION.

AT that period of our history, when the Clergy of the Church of England, were deprived of their revenues, their rank, and their privileges; they disdained either to retract, to palliate, or to apologise for, their opinions. If any person who advocated their return to power, had required from them a “distinct explanatory statement of the doctrines, and opinions, of the Episcopalians of the Church of England;” they would have scorned the expedient of submitting to the Presbyterian Republicans of their time, any long, labored, studied declaration. They would have triumphantly appealed to their well-known Articles of Religion, to the Book of Common Prayer, and to the Book of Homilies, as to the undoubted, and authorised expositions of their faith. To these, indeed, the Clergy have uniformly and successfully

referred, in every attack upon their Church, whether by the Puritan, the Romanist, or the Sectarian.*

If the advocates of the Church of Rome had resorted to this plan, when Mr. Wilmot Horton demanded of the Roman Catholic Body, an explicit statement of their religious opinions; the country would have been more satisfied with their reply. The Bishops who have signed the declaration, which has been so unblushingly, and extensively circulated, have sworn to the truth of certain doctrines. They have promised true obedience to the Roman Pontiff, as the Successor of St. Peter, and Vicar of Jesus Christ; and to receive *all things* defined, delivered, and declared by the Holy Canons, and General Councils, and more especially by the Council of Trent. They have solemnly declared, that they will preserve, defend, increase, and advance, the rights, the honors, the privileges, and authority of the Church of Rome, and of their Lord the Pope.† We have been accustomed to assert, and *that pub-*

* Dr Gauden's "Church Complaints;" Thorndyke's Epilogue to the Church of England; many of Hammond's Works, and of Bishop Taylor, were published in the time of the Commonwealth. Bishop Taylor's Preface to his Apology for Liturgies, is one of the most eloquent compositions of that day. I shall only crave leave, he says, that I may remember Jerusalem, and call to mind the pleasures of the Temple, the order of her services, the beauty of her buildings, the sweetness of her songs, the decency of her ministrations, the assiduity and economy of her Priests and Levites, and the eternal fire of devotion, that went not out by day, nor by night: these were the pleasures of our peace, and there is a remanent felicity in the very memory of those spiritual delights, &c. &c. &c.

† See the Creed of Pope Pius, published by Mr Butler—the

licly, and *repeatedly*, that these oaths include *many* things which are detrimental to the security of a Protestant state. We therefore refuse to grant them political power. Their own partizans, under these circumstances, require an authentic Exposition of their faith. Why then do they not produce the Creeds, and Canons, and Councils to which they have sworn? Why do they not appeal to their acknowledged formularies, *alone*, for their confession of faith? They present us with a paper called a Declaration. They neither tell us if it is a Declaration of their religious, or of their political opinions—whether it expresses *all*, or *part*—whether it is the summary of faith, entertained by the whole of the Romish body—or of those only, who have affixed to it their signature. It is neither sanctioned by the Pope, nor approved by foreign Universities. It appeals neither to Councils, nor Canons, nor Fathers. It is supported by no quotations from their written creeds, or from their solemn oaths, or from their offices of religion—from their breviary, their missal, or their ritual. We have no proof whatever, that if this Declaration were to be regarded by the government of the country, as a complete and satisfactory statement of the opinions entertained by the members of the Church of Rome, that it is an authorised confession of faith, irrepealable by the Head

Oath of a Roman Catholic Priest—and the Oath of a Roman Catholic Bishop, in the Report of the Lords' Committee of Enquiry into the state of Ireland.

of their Church, if He should at any time think proper to exercise the power with which the Romanists believe him to be vested,—the power of the dominium altum, or the right of providing for extraordinary cases, by extraordinary acts of authority.* The Declaration, therefore, appears to many, and to me among the number, to be utterly unworthy of notice. It is incompetent to its object, and unsatisfactory in its statements. As others, however, have not considered it deserving of this severe condemnation, I very unwillingly impose upon myself the task of reviewing it throughout; and of exhibiting its delusiveness, by comparing it with the acknowledged creeds and catechisms, which are the best, and accredited authorities of the Church of Rome.

That the reader may more easily follow me through the examination of this singular document, I reprint the Declaration; and reply, as briefly as possible, to each of its paragraphs, in their order, as they are respectively numbered. I have patiently, and anxiously waited, in the hope that some other person, who has more leisure, and is better qualified than I am, would have undertaken this office, on the plan which appears most adviseable; and thus have relieved me from this ungrateful duty. I have waited in vain. The indolence of Protestants is the greatest encouragement of Romanism; and in the present instance, silence would be weakness, and forbearance a crime.

* See Mr Butler's Works, vol. ii., p. 13, and the Remarks of Dr. Phillpotts, 2nd edition, p. 303.

*Declaration of the Catholic Bishops, the Vicars
Apostolic and their Coadjutors in Great Bri-
tain, with a Review of the same, paragraph
by paragraph.*

PREAMBLE.

1. WHEN we consider the misrepresentations of the Catholic religion, which are so industriously and widely propagated in this country, we are filled with astonishment. But our astonishment subsides, when we call to mind, that the character of Christ himself was misrepresented: he was charged with blasphemy, with breaking the sabbath, and with forbidding tribute to be paid to Cæsar :*—that the apostles and disciples of Christ were misrepresented,—they were charged with speaking blasphemous words against Moses and against God, with exciting sedition, and with many other grievous offences entirely devoid of proof,† and that misrepresentation was the general lot of Christians in the first ages of the church. The primitive Christians were first calumniated and held up to public contempt, and then persecuted and deprived, not only of their civil rights and privileges, but of their property, and even of their very lives. They were charged with idolatry, with horrid cruelties, and other flagitious crimes, even in their religious worship. In a word, their whole religion was described as a system of folly and superstition, grounded on no one rational principle.

* Matt. xxvi. 65. Mark iii. 22. John ix. 16. Luke xxiii. 2.

† Acts vi. 11—xxiv. 5—xxv. 7.

1. The Catholic Religion, as this Preamble states, has suffered no misrepresentation; and the Roman Catholic Religion is most severely censured, where it is most accurately described. In the face of my country, and of the world, I repeat the accusations, the truth of which are demonstrated by all history,—that the Faith of the Church of Rome, is detrimental to morality; as it teaches,—that the future happiness of its Members depends, in some measure, upon the money of their surviving friends—it is detrimental to

true religion ; as it gives to others, the honor which belongs to God alone—it is detrimental to civil and religious liberty ; because the assumed dominion of the Bishop of Rome, has ever been hostile to the privileges of a Protestant people, and to the Prerogatives of a Protestant Sovereign. From the former it takes away the freedom of opinion ; and from the latter, his political supremacy. These are our charges against the Romanists, and they are well founded. The censures with which we condemn them are deserved : and they are therefore unlike to, and not to be compared with, those, which were brought against Moses, and Christ, and the Primitive Christians. But these latter were misrepresented, and therefore, forsooth, Rome is misrepresented. As well may the convicted felon declare, that the witnesses who prove his crime, the jury who condemn, and the judge who pronounces sentence, are alike guilty of misrepresentation. History is their accuser, the nation their jury, the legislature their judge. They are sentenced to exclusion from power, and we will not retract the decision.

2. St. Justin and Tertullian, in their Apologies for the Christian religion, endeavoured to dispel these misrepresentations, by exhibiting the real doctrines and precepts, and explaining some of the sacred rites of the Christian religion. They showed that these injurious misrepresentations were, in many instances, the inventions of men, who, unable to withstand the evidences of the divine establishment of Christianity, endeavoured to excite prejudices against it in the minds of the people, by holding out its doctrines as absurd and impious, and its professors as the causes of every public calamity.

2. We desire nothing more sincerely, than that the

Romanists would follow the example of Justin, and Tertullian ; and dispel all supposed misrepresentations, by a fair, candid, and manly exposition of the real doctrines, and precepts, which are inculcated by the Romish Church. We exempt ourselves from the very possibility of incurring the reproach of "endeavouring to excite prejudices, in the minds of the people," by quoting, their own books. From their own pages, from the decrees of Popes, from the decisions of Councils, we demonstrate their doctrines, to be absurd, and impious ; and the accusations, which are brought against them, to be just, and true.

3. St. Augustin complained of the calumnies which were circulated against the Catholic church, by the Manicheans and Donatists in his age. He humbly confessed and lamented, that he himself had employed the same weapons against the church, when he was attached to the former of these sects,* and acknowledged that he then blindly, and rashly, and falsely, accused the Catholic church of doctrines and opinions which, he was at length convinced, she never taught, believed, or held.

* *Gaudens erebui ; non me tot annos adversus Catholicam fidem, sed contra carnalium cogitationum figmenta latrasse.*

3. St. Augustin never identified, the Church of Rome, with the Church of Christ, as the authors of this third paragraph, have insidiously done. When he was convinced of his former errors, he became a Member of the true Catholic Church ; the opinions, and doctrines of which, have been often proved to be materially different from those which were afterwards established by the Council of Trent.*

* See Bishop Jewel's Works—Faber's Difficulties of Roman-

4. The Catholics of Great Britain have to lament and to complain that the doctrines and religious rites which, as Catholics, they are taught by their church to believe and observe, have been long grossly misconceived and misrepresented in this country, to the great injury of their religious character and temporal interests.

4. By reviewing this Declaration throughout, I perceive that I shall be sometimes compelled to tautology. The doctrines of the Church of Rome, I again affirm, have not been misconceived, nor misrepresented. There is, on the contrary, a general disposition, to palliate, apologise, and excuse, all that Rome has done, or taught. A powerful body in the State have made the repeal of the laws of our fathers, a question of party, and a trial of political strength—and they refuse to give credit to one-tenth of the records of history, or even to the professions of faith by the Romanists, in their own written creeds.

5. They are persuaded that many, who are opposed to them on account of their religion, suppose, without inquiry, that the Catholic church really teaches all that she is reported by her adversaries to teach; and imagine that she is responsible for every absurd opinion entertained, and for every act of superstition performed, by every individual who bears the name of Catholic.

5. The Church of Rome teaches the Creed of Pope Pius, and defends it by the authority of the Council of Trent. Its most inveterate enemies can say but one thing worse concerning it—which is—that this Church has practised, all which it professes to believe. Every

ism—Bingham's *Antiquities*—Cave's *Primitive Christianity*, or Brewster's *Abridgment*—and many others, who have fully demonstrated the essential variations between the pure primitive Church and the Church of Rome.

Church, and sect, and party, has been more or less honored, or disgraced, by superstitious zealots. We do not therefore consider the Roman Church as —“responsible, for every absurd opinion entertained”—by its members, unless that opinion is evidently sanctioned by its written creeds. Regicide, rebellion, and even murder, have, at various times, as I have fully proved elsewhere, been justified by the authorities, doctors, and canons of the Church of Rome. Sir, said a notorious thief to a Magistrate, before the principal witness had been called to convict him; there is a person who *intends* to libel me, pray do not believe him. Such is the conduct not only of the signers of this Declaration, but of the Romanist party in general. They know the fallacy of their statements: and they fill their declarations, with maledictions, and forebodings, of the approaching libeller.

6. We hope that all who are animated with a love of truth, and with sentiments of Christian charity, will be disposed willingly to listen to the sincere declarations of their Catholic fellow-countrymen, and will never impute to their religion, principles or practices which, as Catholics, they do not hold or observe, and which their church condemns as errors or abuses.

6. I assert without affectation, that this paragraph is especially applicable to myself. I can fearlessly declare, as in the presence of the Almighty, that I am animated with a love of truth. “No partial purpose”* incites me to the opposition which I believe

* “To chase each partial purpose, from his breast—”
ARENSIDE.

it to be the bounden duty of every Protestant to make, to the progress of Popery; and to the development of its real principles—

“ Ask you the provocation which I had,
“ The strong antipathy of good to bad.”

Yet I despise the insidious wording of this sixth paragraph. Protestants are always willing to listen to the sincere declarations of their Romanist fellow-country-men; and they scorn to impute to them either principles, or practices, which the Church of Rome condemns, or which they cannot convict them of observing.

7. In this hope and persuasion, the British Catholics have made repeated declarations of their religious doctrines, and have shewn, they trust to the satisfaction of all who have paid attention to them, that they hold no religious principles, and entertain no opinions flowing from those principles, that are not perfectly consistent with the sacred duties which, as Christians, they owe to Almighty God; with all the civil duties which, as subjects, they owe to their sovereign and the constituted civil government of their country; and with all the social duties which, as citizens, they owe to their fellow-subjects, whatever may be their religious creed.

7. The declarations of the Romanists are inconsistent with the decrees of their Church: and therefore, they are unsatisfactory. Till these are repealed by adequate authority, we can place no confidence in the assertions, of some few of its members. The same united authority of the Pope and a general council, which originally established the creeds and doctrines of the Romanists, can *alone*, absolve them from their faith. If I call myself a Member of the Church of England, my faith is to be found in the thirty-nine Articles which I profess to believe. Were my opinions doubt-

ful, or distrusted, or were I to publish a long declaration to assure the people, that they were mistaken in their notions respecting them, they would naturally refer to these articles of my belief. By the same rule we would judge of the Romanists, who have signed this Declaration.

8. They had flattered themselves that the numerous and uniform expositions of their religious doctrines, given in public professions of the Catholic faith, in Catholic catechisms, in various authentic documents, and in declarations confirmed by their solemn oaths, would have abundantly sufficed to correct all misrepresentations of their real tenets.

8. I am about to appeal to the authentic documents which may be here alluded to. If it can be shewn that the solemn oaths of the Romanists, contradict the creeds to which they have sworn, we shall be justified in refusing to place reliance on oaths, which are at variance with their religious tenets.

9. But they have to regret, that some grievous misconceptions, regarding certain points of Catholic doctrine, are, unhappily, still found to exist in the minds of many, whose good opinion they value, and whose good-will they wish to conciliate. To their grief they hear, that, notwithstanding all their declarations to the contrary, they are still exhibited to the public as men, holding the most erroneous, unscriptural, and unreasonable doctrines—grounding their faith on human authority, and not on the word of God—as enemies to the circulation and to the reading of the Holy Scriptures—as guilty of idolatry in the sacrifice of the mass, in the adoration, as it is called, of the Virgin Mary, and in the worship of the saints, and of the images of Christ and of the saints; and as guilty of superstition in invoking the saints, and in praying for the souls in purgatory;—as usurping a divine power of forgiving sins, and imposing the yoke of confession on the people—as giving leave to commit sin by indulgences—as despising the obligation of an oath—as dividing their allegiance between their King and the Pope—as claiming the property of the church establishment—as holding the uncharitable doctrine

of exclusive salvation, and as maintaining that faith is not to be kept with heretics.

9. With grief, equal to that professed by the Apostolic Vicars, I lament the necessity of still persisting to exhibit the Romanists to the public, as men “holding the most erroneous, unscriptural, and unreasonable doctrines—as grounding their faith on human authority, and not on the word of God—as enemies to the circulation, and to the reading of the Holy Scriptures—as guilty of idolatry in the sacrifice of the mass, in the adoration, as it is called, of the Virgin Mary, and in the worship of the saints, and of the images of Christ and of the saints: and as guilty of superstition in invoking the saints, and in praying for the souls in purgatory;—as usurping a divine power of forgiving sins, and imposing the yoke of confession on the people—as giving leave to commit sin by indulgences—as despising the obligation of an oath—as dividing their allegiance between their king and the pope—as claiming the property of the church establishment—as holding the uncharitable doctrine of exclusive salvation, and as maintaining that faith is not to be kept with heretics.” These are the accusations, which in the course of these pages I shall endeavor to substantiate. They are the doctrines which the Church of Rome teaches—for which an honest Romanist would be willing to die, and which can only be palliated and explained away in this country; where, we may thank God, the Church of Rome has no authority, to punish even its own erring members.

10. We are at a loss to conceive, why the holding of certain religious doctrines, which have no connection with civil or social duties, whether those doctrines are taken in the sense in which they are misconstrued by others, or in the sense in which they are uniformly understood by Catholics, should be made a subject of crimination against British Catholics, by those who assume to themselves liberty of thinking what they please, in matters of religious belief. It is difficult to understand, why doctrines purely religious, in no wise affecting the duties which Catholics owe to their sovereign or to civil society, should be brought forward at all when the question relates only to the civil rights and privileges which they claim as British subjects. It is much to be wished that those who declaim against what they call the errors and superstitions of popery, would first learn from Catholics themselves, by inquiry, what their real doctrines are on the points above alluded to, and in what sense Catholics understand the terms by which their doctrines are expressed. They would perhaps find that they have been hitherto contending, not against the Catholic faith, but against the fictions of their own imaginations, or against their own misconstructions of the language of the Catholic church.

10. What can those religious opinions be, which have no connexion with civil, or social duties? Christianity is the basis of public morality. It is true we all claim a liberty of *thinking*, as we please; but we do not claim the liberty of *acting*, as we please. If opinions never lead to injurious actions, the state does wrong to legislate concerning them. If, however, we have found by experience that certain opinions, have uniformly been made the motives to injurious actions; the state is imperiously required to take charge of the common weal, by depriving the maintainers of such opinions, of the opportunity, and even of the possibility, of injuring the people. A conscientious Quaker cannot with propriety be entrusted with the command of a powerful army—a conscientious Romanist cannot be entrusted with the superintendence over a Protestant Church, in

a Protestant Government. Did the persons who drew up this Declaration, imagine, that the Protestants had lost their senses, when they ventured to insult them, by asserting that "the doctrines purely religious" of the Church of Rome, *in no wise affected the duties*; which the Romanists "owe to their Sovereign, or to civil society?" They well know, that they have been debarred from their *supposed* rights, because their religious doctrines, have uniformly influenced their political conduct. I say their *supposed* rights: for no man, in a state of society, has any rights, but those which the law gives him. If there be any privilege, too, which may more especially be considered as the gift of the law, and not as a common right; it is the privilege of holding power in the state. The noble Whigs of the Revolution in 1688, deserve a statue of gold for their undaunted boldness, and for their successful perseverance, till they established this immutable principle; *that power is a trust for the benefit of the people, in general*; and not for the advantage of those in whom it is invested. Experience has taught us, that a Protestant people could not be benefitted, by entrusting to Romanists, the power, and authority of government.

I am about to comply with the wish which is expressed, in the latter part of this paragraph; and to enquire, from the creeds, and canons of the Church of Rome, "the real doctrines" of the signers of this Declaration, and the sense "of the terms, by which their doctrines are expressed."

11. Though we might refer to former expositions of the faith

of Catholics, which we deem amply sufficient to correct the misconceptions, and to refute the misrepresentations of our doctrines; yet, it having been stated to us, that by publishing, at the present time, a plain and correct declaration of our real tenets, on those points which are still so much misrepresented, or misconceived, a better understanding may be established among his Majesty's subjects, and the advancement of religion and charity may be effected; hence, we, the undersigned Catholic Bishops, the Vicars Apostolic and their Coadjutors in Great Britain, have thought it our duty to publish the following declaration, in the hope, that it will be received by all who read it, with the same love of truth, and the same good-will, with which it is given.

11. I willingly comply also with the request, with which this paragraph is concluded. I receive the Declaration with "the same love of truth, and with the same good will," with which it is given. It has however failed in correcting any supposed misconception, or in refuting any supposed misrepresentation, of the doctrines of the Church of Rome. I have been actuated by a desire to serve my country, by enquiring into the causes for which so large a portion of my fellow-subjects, were at first, and still continue to be, excluded, from many privileges, to which they would be otherwise justified in aspiring, by their rank, talents, influence, wealth, and station. Most heartily should I rejoice, if these objections no longer existed; and if the wall of partition, between the Protestant, and the Romanist, could be thrown down for ever.

SECTION I.

On the General Character of the Doctrines of Faith professed by the Catholic Church.

Such is the title to this Section. I must protest, for reasons, which I have elsewhere assigned, against

the use of the word "Catholic;" as the proper designation of the Church of Rome.

1. The doctrines of the Catholic Church are often characterised as *erroneous, unscriptural, and unreasonable*.

1. The doctrines of the Catholic Church, are characterized by Deists alone, as *erroneous, unscriptural, and unreasonable*. The doctrines of the Roman Catholic Church have been considered all these by Protestants; and even more than these, as *idolatrous and absurd*. The impartiality with which I am about to enter upon my present examination of those doctrines, will prove that I am willing to retract this reproach; if it shall not be supported upon sufficient authority.

2. All those doctrines, and only those doctrines, are articles of Catholic faith which are revealed by Almighty God.

3. Whatsoever is revealed by God, who knows all things, as they are in themselves, and who cannot deceive us, by teaching falsehood for truth, is most true and certain; though it may entirely surpass the comprehension of created minds.

2. & 3. To the whole of these two paragraphs, every Protestant will most cordially assent.

4. On the authority of divine revelation, the Catholic believes, as doctrines of faith, that in one God there are three distinct persons, the Father, the Son, and the Holy Ghost; that Jesus Christ, who died on the cross for the salvation of all mankind, is the second person of the Blessed Trinity, true God and true Man; that there is no remission of sin, nor salvation but through him; that the sacraments of baptism and penance are divinely appointed means for the remission of sin; that in the mass, a true, proper, and propitiatory sacrifice is offered to God for the living and the dead; that the souls detained in purgatory are helped by the suffrages of the faithful; that the saints reigning together with Christ, are to be honoured and invoked: that at the last day out bodies will be raised from death, and that Christ will come

to judge all men according to their works; that eternal happiness will be the reward of the good, and eternal misery the punishment of the wicked.

4. This paragraph presents a curious mixture of Romanism, and Christianity, both of which are confounded together, as equally established upon Divine Revelation. But the Protestant and the Romanist assign very different meanings to the word "Revelation." The Protestant understands by it, "the Old and New Testament:" the Romanist understands by it—the Old, and New Testaments—Tradition*—and the asserted revelations of many supposed saints, which have been sanctioned by the Popes, and supported by pretended miracles, before the imagined saint was canonized. Instead, therefore, of classing all the tenets which are here mentioned, as the doctrines of Catholics, founded on divine Revelation, it is necessary to discriminate, and to read the words in this manner—"On the authority of divine Revelation given in the Scriptures alone, the Protestant Catholic believes, that in one God, &c. &c. &c."—and—"on the authority of divine Revelation, given either in the Scriptures, by

* *Perspicies hanc veritatem et disciplinam contineri in libris scriptis, et sine scripto traditionibus; quæ ipsius Christi ore ab apostolis acceptæ, aut ab ipsis apostolis, Spiritu sancto dictante, quasi per manus traditæ, ad vos usque pervenerunt; orthodoxorum fratrum exempla secuti, omnes libros tam veteris quam novi Test., cum utriusque unus Deus sit auctor, nec non traditiones ipsas, tum ad fidem, tum ad mores pertinentes, tanquam vel ore tenus a Christo, vel a Spiritu sancto dictatas, et continua successione in Ecclesiâ Catholicâ conservatas, pari pietatis affectu, ac reverentia, suscipet, et veneratur—siquis autem traditiones prædictas sciens, et prudens, contempserit anathema sit.—Concil. Trid. Sess. iv. p. 11.*

tradition, or by some other sources of communication, the Roman Catholic believes, that in the Mass, &c. &c. &c."

By attending to this distinction, we separate the Protestant, from the Romanist opinions.

5. If these, and other doctrines of Catholic faith, are really revealed by Almighty God, they are not erroneous, but most true and certain—they are not unscriptural, but agreeable to the true sense of the written word of God—the belief of them is not unreasonable, because it is reasonable to believe whatever is true, and taught by the God of truth.

5. We acknowledge the validity of this inference. If the doctrines in question, *are* "really revealed" by the Almighty, then, they are not unscriptural; for a Divine Being cannot be opposed to himself. But we know that many of them, are not revealed in the Old and New Testament, and we believe that they have not been revealed from any other source, because they are unscriptural. It is therefore unreasonable to believe, that they are taught by the God of truth.

6. The Catholic is fully persuaded that all the articles of his faith are really revealed by Almighty God.

6. By the word "Catholic," is here meant, Romanist, who believes that the articles of his faith are really revealed, as I have already said, from other sources, than from Scripture.

7. Is he not at liberty to think so, as well as others are to think the contrary; and in this empire especially, where liberty of thought is so loudly proclaimed and lauded? Is it reasonable or charitable to condemn him for thinking so, when he may have good and solid grounds for his conviction, and may feel that his eternal salvation depends on his firm belief of all the doctrines which Christ has taught?

7. The Romanist has perfect liberty to *think* as he pleases. The State must claim the same privilege. The Romanist is not excluded from power for maintaining speculative opinions, but for the effects, and consequences, of his opinions, upon the happiness of a Protestant State. The laws grant him the privilege of worshipping God as he pleases—he is not therefore contending in the present day, for liberty to worship God, but for authority to rule over his Protestant countrymen.

 SECTION II.

On the grounds of the certitude which a Catholic has, that all the Doctrines which he believes, as articles of Catholic Faith, are really revealed by Almighty God.

Such is the title to this Section. Would not any Protestant, who is in the slightest degree acquainted with the common language of the Romish Divines, respecting the rule of faith, expect to meet with some account of the traditions which they believe—of the authority of their Pope, considered as the Head of their Church*—of the authority of the Church of Rome itself, considered as the Mother, and Mistress of all Churches—of its asserted Apostolicity, Unity, Catholicity, and Holiness—of the weight to be assigned to

* They swear to observe the Canons, which assign to the Pope, in the most unreserved terms, the power over all Temporal Sovereigns. What does the Protestant think of the following—*Dicimus, definimus, pronunciamus, absolute necessarium ad salutem, omni humanæ creaturæ subesse Romano Pontifici—Extrav. c. Unam Sanctam de majoritate, et obedientia.*

the decisions of the Popes, and to the decrees of Councils? Or if all these were unnoticed, as the grounds of the certitude of the faith of the Romanist, might not the Protestant expect some brief notice, of the principal Canons at least, to which the solemn obedience of the Romanists is professed, in the creed of Pope Pius? Or if this favour were not granted, might he not have anticipated some explanation of the claim, advanced by the Popes, to interpret these Canons; if any difficulty should at any time arise respecting their true meaning? * If a Clergyman of the Church of England, were required to give an account of his faith, and if in so doing, he avoided noticing the thirty-nine Articles, would the world esteem his integrity very highly? Of the same nature is the Section before us. The peculiar opinions which the Romanists have uniformly maintained, on the authority of their Church, of tradition, of the Canons, of the Councils, is nowhere fully stated; but a disguised, unfair, and futile representation is put forth; obscure, inaccurate, and altogether delusive. I beg the reader to examine with a more strict attention the several paragraphs of this Section, that he may decide upon the truth of these severe charges.

1. Catholics are often charged with grounding their faith on mere human authority, and not on the word of God.

2. Catholics deny this, because they are convinced, that their

* Ad Romanum Spectat Pontificem sacrorum canonum conditorem, quæ per eum sancita sunt, ita suæ declarationis arbitrio dilucida reddere, ut inde nemini possit dubitationis scrupulus exoriri, præsertim vero salubriter consulere, &c. &c.—BULL. OF SIXTUS V., 1588.

Faith is grounded on the word of God, proposed to them by the authority of that ministry, which Christ established, and appointed to teach his revealed doctrines to all nations.

1 & 2. The charge, that their faith is not grounded on the Scriptures alone, is admitted to be true by the best divines among the Romanists. Scotus* acknowledges, that the whole doctrine of Transubstantiation is not in Scripture—Bellarmine,† that the seven Sacraments are not fully revealed there—Fisher,‡ Bishop of Rochester, that the doctrine of Purgatory is not there—Bellarmine,§ that the worship of images, and saints, and service in an unknown tongue, are not to be found in Scripture.|| The charge is substantiated also by the very terms they use. Their faith, they say, “is grounded on the word of God, as proposed to them by the authority of that ministry which Christ established, and appointed to teach his will.” This expression does not therefore confine the word of God to the written Scriptures of the Old and New Testaments; it includes all the unwarrantable doctrines which the Romish Clergy have given to the world, since the corruptions of Christianity begun. It may comprehend, all that tradition yields of legends, and falsehoods, and novelties, and superstitions, and absurdities, which the ambitious, the zealous, the learned, the unlearned, the sincere, and the insincere, of their own communion, have poured forth

* Scotus in 4 sent. dist. 11. 9. 3.

† Bellarm. l. 2. de effectu Sacram. c. 25. 11. secunda probatio.

‡ Roffens. contra Luther, Art. 18.

§ Bellarm. de cultu Sanct. l. 3, c. 9.

|| Bellarm. de Verb. Dei, l. 2, c. 26.

upon a passive, and insulted world. Purgatory, indulgencies, prayer for the dead, the seven Sacraments, and many other doctrines, of which we can trace the origin, progress, and triumph, have been proposed by their own priesthood, (the only ministry, which the Romanists believe Christ to have established); and they are all, in this evasive declaration, recommended to us, as revealed doctrines, grounded on the word of God.

I conclude, therefore, by repeating the charge, and I could give my authorities, at great extent, that much of the faith of the Romanists is grounded on mere human authority, and not exclusively on the written Scriptures, the only true word of God.*

3. The Catholic believes all those doctrines, which God has revealed.

3. The Protestant believes all that God has revealed (in Scripture.)

4. The question, *what* are those doctrines, which God has revealed, is a question of *fact*. It appears reasonable that the existence of a *fact* should be ascertained by the evidence of *testimony*.

4. We acknowledge that the question *what* are

* I refer only to Bishop Jewel's celebrated, unanswerable, and unanswered challenge, on the late invention of private Masses—communion under one kind—prayer in an unknown tongue—the supremacy of the Pope as universal Bishop, or Head of the Universal Church—transubstantiation—and the Romanist observances at the Eucharist—images—forbidding the perusal of Scripture in the vernacular tongue—and many other doctrines of Rome.—See his Apology, chap. 11. and Faber on the Difficulties of Romanism, where the plea of antiquity is admirably and learnedly refuted.

the doctrines revealed by God, is a question of FACT ; and that the truth of every *fact* must be established "by the evidence of *testimony*"—

5. The body of the doctrines, precepts, and institutions, which were delivered by Christ to his apostles, constitutes the new or the Christian law ; as the body of the doctrines, precepts, and institutions, which were delivered by the Almighty to Moses, constituted the old law.

5. And we acknowledge also, that the law delivered to the Apostles, was the new law ; and that given to Moses, constituted the old law.

6. The true and certain knowledge of what is commanded by any law, is generally communicated and obtained by the authoritative *promulgation* of the law.

6. Now the evasiveness begins : the knowledge of the contents of a law, they tell us, is to be obtained by its authoritative promulgation. I appeal to the experience of every man, whether a greater absurdity has ever been presented to the world. We do not comprehend an Act of Parliament, because the supreme power of the kingdom, promulgates that act by its undoubted authority ; but because, its terms, phrases, and expressions, are clear and intelligible. We do not comprehend a passage in a classical writer, because that writer wrote in Greek or Latin, and is of high reputation ; but because, the passage itself is clear, and explicit. So it is also with respect to the laws of Moses, and of Christ. We understand them, not because of their "authoritative *promulgation* ; but because they are plain and clear, and adapted to the capacity and intellect of man.

7. By the ordinance of God, the doctrines and precepts of the old law were made known to the Israelites and Jewish people, by Moses, and the priests in succession, till the end of the law.

7. Theological fallacies, are founded upon theological obscurities. The first part of this paragraph is true, the latter untrue: and upon that falsehood, misconception, or error, or ambiguity, which is here implied in the apparently simple expression "*made known*," all the ambitious pretensions of the Romish Priesthood are founded.

The precepts of the old law, it is most true, were *made known* by Moses.

That they were *made known* by the Priests after him, is an error.

At the death of the Jewish Legislator, the law of Moses was perfect, and the people were ordered to study it. The law was *made known* by Moses only; the priests were *merely the appointed administrators of that law*. Even, Aaron himself, acted under the direction of his brother: and the priests can therefore be said to *make known* the law to the people, in the same sense *only*, as the Magistrate may be said to *make known* the statute law, to the people of England. They had no power of adding to the law. Whenever it pleased the Almighty to reveal other truths to the people, than those which he had previously taught in the law of Moses; the Prophets, and *not* the Priests, were inspired for that purpose: some of whose predictions, to convince the multitude of the truth of their mission, were frequently fulfilled, within

a short time, or miracles attested the certainty of their future accomplishment.*

8. By the ordinance of God, the doctrines and precepts of the new law were to be made known to all nations, in all ages, by the apostles and their successors, to the consummation of the world.

8. In this paragraph we discover the fallacy, which the preceding paragraph was intended to establish. We were to infer, that as the Jewish Priests were to *make known* the old law, so the Christian Priests were to *make known* the new law: the fallacy resting on the expression "to make known." But it is with Christianity, as it was with Judaism. The written law was completed, in certain inspired writings, which the people were to read and study: and the continued Priesthood, in both cases, was required to administer that law, with its two sacraments; to enforce its known precepts, to explain its tendency, and to offer up the prayers of the people in their public worship. In this sense only, they have the power of *making known* the word of God. They have no authority whatever to add to, or take from, or shut up the written Scriptures. We charge the Romanist Priesthood, with adding much, very much to the only true word of God; and to have done this at all times, but more especially in the darker ages of ignorance. We affirm, that this was not unfrequently

* See the case of Pashur, in Jeremiah—of the destruction of Sennacherib, in Isaiah—of the taking of the temple, in Ezekiel—of the completion of the captivity, in Daniel.

done to accomplish certain worldly purposes, of ambition, and advantage.* The Protestant dare not thus act. He believes in the ministry of interpretation only—and he dares not add to, or take from, one word of doctrine, given to him, in the Christian Scriptures; for he remembers the fearful curse upon this subject, with which the New Testament is concluded.†

9. On the spiritual authority of the apostles and their successors who were divinely commissioned to promulgate and teach the

* That continued additions were made to that general mass of opinions, which was said to be supported either by Scripture, or tradition, appears from the bulls of canonization,—from the legends of monasteries—from the accounts of miracles wrought by images in support of conflicting parties,—and more especially from the private revelations, which the Church of Rome believes, are still granted to the more zealous members of its communion. Even so late as the year 1814, Pope Pius VII. granted a plenary indulgence to the Romanists, (who in this instance, at least, may be denominated Papists, by candor itself) of the midland district in England; who should offer up prayers to the sacred heart of Jesus. The indulgence was granted upon the petition of Bishop Milner; the Author of the book entitled “The End of Controversy,” but which might rather be called “The Revival of Controversy.” The sacred heart of Jesus began to be an object of worship to the faithful, for the first time, “on a certain day (says the preface) that had fallen within the octave of Corpus Christi, when Jesus Christ appeared to the Mother Mary Margaret, a holy Nun in the convent of the Visitation of our blessed Lady at Parroy, in the Province of Burgundy, and spoke to her, thus”—Here follows a long speech, in the course of which, Jesus discloses his sacred heart—and in consequence, of this disclosure, the Nun relates the vision—the Bishops receive her declaration, as an addition to the word of God, and the Romanists of the Midland district, in 1814, were promised forgiveness of sins, if they would pray for the extirpation of heresy, and worship the sacred heart. This is but one specimen of the manner in which additions are made to Scripture.—See the Devotion and Office of the Sacred Heart. Keating & Brown, 12mo. 12th Edition, 1821.

† Rev. xxii. v. 18, 19.

law of Christ to all nations ; and on the uniform and universal testimony, belief, and practice of all Christian Churches from the beginning, the certitude of the Catholic is grounded, that all the doctrines which he believes, as articles of Catholic Faith, and all the sacred precepts and rites, which he observes, as the ordinances of Christ, were really revealed and instituted by Almighty God ; and are the same, as were originally delivered by Christ to his apostles, and by them promulgated over all nations.

9. In this paragraph are more fully developed, the dangerous claims of the Romish Church. Having endeavored, by the fallacy which I have fully exposed in the last paragraph, to establish the pretensions of their priesthood, they now dare to tell us, that all the doctrines, which the Romanist believes ; and all the precepts which the Romanist observes, “ were really revealed and instituted by Almighty God ;” and were actually delivered by Christ to his Apostles. The doctrines which were indeed originally given by Christ himself, are still common to both churches, and nearly to all Christians—the doctrines of the Trinity, of the Incarnation, and of the Atonement—the necessity of holiness—the resurrection to future happiness, or future sorrow ; and the regulation of every independent, separate Church, in every country, by men, who shall take care that none be teachers of the people, who are unfit for that sacred office. The doctrines and asserted sacraments which have been added by the Priesthood, and which may be considered, as peculiar to the Romish Church, have been clearly traced, and their late origin fully pointed out, by Bishop Jewel, and Bishop Stillingfleet,*

* *Accusations of History against the Church of Rome*, p. 54. 2nd edition.

who have satisfactorily demonstrated, that the peculiar doctrines of the Council of Trent, contradict, and oppose those, which were enforced by Pope Gregory, six hundred years after Christ. If indeed our blessed Saviour revealed these doctrines, how can we account for this disagreement?

10. The Catholic is fully satisfied, that this method which he follows, for ascertaining *what* are the revealed doctrines of divine faith, is the right rule, and that it leads him to the unity of truth.

10. The Romanist Catholic, may be satisfied with this method: the Protestant Catholic never can. He believes that it tends to error, and dissension, rather than to unity and truth.

11. Is he not at liberty to follow a rule which gives such satisfaction and security to his mind?

11. The law of the land gives the liberty of choice, whether of truth, or of error. The law of God gives only the liberty of enquiry, and it expects every man to avoid error, and to follow after truth. But neither the law of God, nor the law of the land, grants that privilege to the Romish Priesthood, for which alone they are again agitating Europe—the liberty of imposing on others, the rules of faith, which give so much singular satisfaction to their own minds.

It is difficult to understand the expression, “a rule, which gives security to his mind.”

12. Is it fair for others who, by following a different rule, are led into a countless variety of contradictory doctrines on matters of Christian belief, to disturb the tranquillity of the Catholic on this

head, or to condemn him, for his submission to the authority of a ministry, which he is convinced was established by Christ for the purpose of bringing all nations to the certain knowledge of his law, and to the unity of faith? Is not this rule perfectly natural and reasonable? Can any human legislator condemn the principle and rule of the Catholic in this regard?

12. Did the world, ever yet read a question like this—Is it fair to disturb the tranquillity of the Romanist? Yes, it is fair. It is the bounden duty of the Protestant to endeavour to disturb the dead repose of religious error, into which so large a portion of the Christian world has fallen. For this the Reformation was established—for this it must be still maintained—that those, who follow a different rule of faith, from that which is established in the Church of Rome, may appeal to their fellow Immortals, and break the sleep of their moral and religious death. It is their bounden duty to awaken them from their slumber, and to appeal to them, to throw away those fetters, which they have bound around themselves, by their fatal submission to the foreign influence of an unbibled, and deceiving Priesthood.

But, the Protestants, we are told, are led into a countless variety of contradictory opinions—and the Romish Priesthood was established to bring all nations “to the certain knowledge” of the law of Christ, “and to the unity of faith.”

We *might* say, that we prefer the differences of opinion which are accompanied with toleration, to the uniformity of faith, which is supported by persecution: but we deny, in the most positive manner, that the contradictions among Protestants, are more numerous than those, which at various times, have

existed among Romanists. Councils have been opposed to Councils, and Popes to Popes. The Council of Constance took away the ~~emp~~ from the laity, the Council of Basle restored it—the Council of Constantinople forbade the worship of images, the second Council of Nice commanded it—the Council of Frankfort forbade the same, the Council of Trent restored it. Many Romish writers have published Socinian opinions. The Jesuits are Arminian; the Jansenists, Calvinists. The Council of Valencia forbade the marriage of the Priests, the first Council of Toledo permitted it. Pope Leo annulled the acts of Adrian—Stephen, of Formosus—John, of Stephen—Pope Sabinian, commanded all the writings of Pope Gregory to be burnt, as perverse, and wicked—Pope Liberius, subscribed the Arian heresy—Honorius, was a Monothelite—John, the twenty-fourth, a heretic—Dominicans, Franciscans, Jesuits, Jansenists, Scotists, Thomists, all contended with each other. Bellarmine enumerates twenty-six schisms in the Church of Rome—Onuphrius Panvinus, thirty; some of which lasted ten, twenty, and even fifty years.* Many other proofs might be adduced to shew—that “the certain knowledge of the law” of God, was not communicated by the Romish Priesthood—and that “the unity of faith,” was not maintained by the Church of Rome.

* See Richardson's *Papery Unmasked*, p. 23.—The Roman Cath. Convicted, p. 116, and the Authors there quoted—with Bishop Jewel's Apology and Letter to Seignior Scipio—Accusations of History, &c. &c.

I have already shewn the fallacy of the Romish rule of faith, which is proved to be neither natural, scriptural, nor reasonable.

SECTION III.

On the Holy Scriptures.

1. In England the Catholic Church is held out as an enemy to the reading and circulating of the Holy Scriptures.

1. The Church of Rome "is held out" in England as an enemy to the reading and circulating of the Holy Scriptures—because the Council of Trent, leaving it to the Pope to publish an index of prohibited books, the Pope did that, which no human being upon earth, no, nor angel in heaven, possessed authority to do. He prohibited the people, in the fourth rule prefixed to that index, to read the Scriptures in their own language, without an especial licence. The Scriptures were not committed to the Church alone. They were addressed to the whole world, that all men might read, and be convinced by them—and that God's universal Church upon earth, might be formed of all the particular Churches, which might be frathed by means of the Scriptures, and their authorised interpreters, in every nation under heaven. And no man, nor men, nor any body of men, by whatever name they may be called, have authority to say to their brethren, "You have, or you have not, permission to read the Scriptures of God,

in your own language." In the time of St. Paul, many persons wrested these Scriptures to their own destruction. They changed the good into evil: but the Apostle did not dare to take away their Scriptures.

2. Whereas the Catholic church venerates the Holy Scriptures as the written part of the word of God; she has in all ages been the faithful guardian of this sacred deposit; she has ever laboured to preserve the integrity of these inspired writings, and the true sense, in which they have been universally understood, at all times from the Apostolic age.

2. The Church of Rome, has so venerated the Scriptures, that she treats them as Eastern parents treat their daughters. She locks them up from the vulgar gaze. Professing to consider the Bible as the written part of the word of God, and to receive tradition as the unwritten; the Church of Rome has learned, from her *unwritten* guides, to look upon the written guide with peculiar jealousy. The two could not walk together, as they were not agreed.

3. The Catholic Church has never forbidden or discouraged the reading or the circulation of authentic copies of the sacred Scriptures, in the original languages. She binds her Clergy to the daily recital of a canonical office, which comprizes a large portion of the sacred volume, and to read and expound to the faithful, in the vernacular tongue, on Sundays, the epistle or gospel of the day, or some other portion of the divine law.

3. The Church of Rome, it is here said, has never forbidden, nor discouraged the reading, and circulation of the Scriptures in the original languages. So much more evident is the inconsistency, then, of the next paragraph. If a poor, and otherwise unlearned man, may read the Greek and Hebrew, what

conceivable reason can exist to prevent him from reading a translation. The Vulgate itself is a translation, in many respects, too, an erroneous one. The editions of Sixtus V. and Clement VIII. are peculiarly corrupt; yet both of these were ordered to be received by the Church of Rome, by these respective Popes. Both are enjoined under a curse, though they both abound with contradictory translations.*

4. As to translations of the Holy Scriptures into modern languages, the Catholic Church requires that none should be put into the hands of the faithful but such as are acknowledged by ecclesiastical authority to be accurate, and conformable to the sense of the originals. There never was a general law of the Catholic Church prohibiting the reading of authorized translations of the Scriptures; but, considering that many, by their ignorance and evil dispositions, have perverted the meaning of the sacred text to their own destruction, the Catholic Church has thought it prudent to make a regulation, that the faithful should be guided in this matter by the advice of their respective Pastors.

4. Some evil may arise from numerous, and unauthorized translations; much less, however, than surrendering faith, reason, learning, enquiry, and conscience, bound hand and foot, into the keeping of an intolerant, and fallible Priesthood. Bellamy, Geddes, and others, have proposed objectionable translations to the approbation of the public; and much scandal arose in consequence. But the ethereal book, soon recovered its right estimation; and the unregarded translations slumber on their shelves.

The Church of Rome, in refusing to permit the free use of the translated Scriptures, is directly oppo-

* See Tracts against Popery, Tit. IV. p. 200.

sed to the unanimous decision, of all the early authorities on this subject. Augustin*, and Jerome, both affirm, that in their time, all were at liberty to read the various translations of the Scriptures. Socrates tells us, in his ecclesiastical history, that wherever the people were converted, the Scripture was translated.† Ulphilas translated the Gospels, for the Goths. Theodoret, and Chrysostom, mention, that the Persians had the Scriptures in their own language; and I might select many other testimonies to the same effect, if the facts were not so undoubted, that the labor would be useless.‡

The Council of Trent, in spite of all this testimony, passed a general law, in the fourth rule of its expurgatory index, that all persons are forbidden the use of the Scripture in the vulgar tongue, without a particular license from the Priest, to whom alone belongs the privilege of giving the true meaning to the word of God. Whosoever presumes to infringe on this prohibition, unless he first give up his bible, is not to receive absolution.§

The Protestant invites all, the meanest of the people, to read the Scriptures for himself. If the reader sometimes comes to false conclusions, the Protestant

* Aug. de doct. Christ. l. 2, c. 11.—Hier. præf. in Jæsuam.

† Socr. l. 4, c. 33.

‡ See Appendix to the Tracts against Popery, vol. 2, p. 125, &c. &c. where a long account is given of the cause and gradual establishment of the decree of the Council of Trent.

§ Qui autem absque tali facultate, ea legere, seu habere præsumperit, nisi prius bibliis ordinario redditus peccatorum absolutionem percipere non possit.

Minister endeavors to rectify them : if he cannot do so, the reader is left to God, and his conscience. Thus all is liberty, toleration, and peace ; and the consequence is, that the people come to the conclusion, which may be always expected by those who have studied the question ; that the Church of England, though not without fault, is (every thing considered) the most perfect, of all existing imperfect institutions. Neither was the Establishment, at any preceding part of our history, more deeply engrafted, than it now is, in the affections of the nation.*

* As I am anxious to review the Roman Catholic Declaration only, and not the labours of Bishop Doyle, I have not noticed any of his remarks on the question which is now before the public. I think it my duty, however, to make one observation on an assertion in a pamphlet attributed to this writer. The title of the pamphlet is, "A vindication of the Religious and Civil Privileges of the Irish Catholics, &c. &c. (the author of course means the Irish Romanists), by I. K. L." In page 55—We read a statement of the manner in which this decree of the Council of Trent was passed. "A committee of the Council was appointed," says I. K. L., "to consider and report to the Council, of the books then in circulation, and what regulation ought to be adopted, with regard to them. The report of the Committee was not made till the last day of the last or 2d Session, and as the Synod could not then discuss the subject of the report, they referred it to the Pope. The Index therefore, or list of books to be prohibited, with the rules annexed, was not sanctioned by the Council of Trent, and that which was afterwards published by the Pope, and which includes such translations of the sacred Scriptures, as were not approved of by the proper authorities, has not the force of a Church law, unless in those countries where it has been published and received."

In reply to this, we need only observe, that the Committee had the power of the Synod, and they delegated that power to the Pope. The Pope of that day exercised such power : and successive Popes have confirmed the decision. Sixtus V. and Clement VIII. confirmed it in their time ; the last and present Popes have acted as the Heads of their Church, in confirming the same decree, within

The effect of the decree of the Council of Trent, has been, the virtual prohibition of the perusal of the bible. The desire to read it, excites the suspicion of heresy.† The Romanists dare not, no they dare not, permit, the people to judge for themselves. They must be guided by their respective Pastors—who are guided by their Bishops—who are guided by their Church—which is guided by the Pope, and by the Council of Trent—which are guided, like Pharaoh, and the Egyptians of old, by a cloud of darkness, which shall at length lead the Church of Rome to its predicted destruction.

5. Whether the Holy Scriptures, which ought never to be taken in hand but with respect, should be made a class-book for children, is a matter of religious and prudential consideration, on which the Pastors of the Catholic Church have a right to decide with regard to their own flocks; and we hold that in this matter none have a right to dictate to them.

5. In a religious sense, none have a right to dictate to the Romish Priests, but their own ecclesiastical heads. If the people chuse to submit to the yoke, the Protestant can only lament their thralldom; and persuade, and reason, and expostulate, and wonder, and weep.

our own time. Bishop Doyle too publicly approved, in one of his own books,* of the conduct of a peasant in the county of Kildare; who took up a Protestant Bible with a pair of tongs, and buried it in his garden. More than this—He professed to admire, and he promised to reward, it.

* Letters on the State of Ireland, by I. K. L. P. 179—180.

† See *The Protestant*, vol. i. p. 234—244; Richardson's *Po-pery unmasked*, and the authorities and quotations, p. 357, &c. For an account of the opposition of the Romish Priesthood to the Bible, see p. 361—373.

6. The Catholics in England, of mature years, have permission to read authentic and approved translations of the Holy Scriptures, with explanatory notes; and are exhorted to read them in the spirit of piety, humility, and obedience.

6. Permission is granted them to read the Rhemish translation, in which are notes, to inform them, that the guides of the Christian Church, are invested with the same power over the lives of their people, as the guides of the Jewish Church—with many other ingenious opinions and discoveries, especially interesting to Protestants; who are recommended to consult them, at their leisure.

The very claim to authority, to withhold, or to grant permission to read the Bible, is an intolerable, and insolent usurpation.

7. Pope Pius VII., in a Rescript dated April 18, 1820, and addressed to the Vicars Apostolic in England, earnestly exhorts them to confirm the people committed to their spiritual care, in faith and good works; and for that end, to encourage them to read books of pious instruction, and particularly the Holy Scriptures, in translations approved by ecclesiastical authority; because, to those who are well disposed, nothing can be more useful, more consoling, or more animating, than the reading of the sacred Scriptures, understood in their true sense—they serve to confirm the faith, to support the hope, and to inflame the charity of the true Christian.

7. The same Pope Pius VII. in 1816, (four years previously), issued a bull *against* the distribution of the Scriptures—which he calls a pestilence, a wicked, and nefarious scheme, and a snare to involve them in everlasting ruin. The present Pope Leo XII. in his mandate against the Bible Societies, calls the Bible, without note or comment, the gospel of the devil. If the Vicars Apostolic obeyed the later rescript of Pope Pius, did they present to their people the Rhemish transla-

tion with its intolerant notes? Or did they teach them to read the Scriptures in the original language? If the former, we may account for certain furious speeches: if the latter, for the conversions to the Protestant Church!

8. But when the reading and the circulation of the Scriptures are urged and recommended as the entire rule of faith, as the sole means by which men are to be brought to the certain and specific knowledge of the doctrines, precepts, and institutions of Christ; and when the Scriptures so read and circulated are left to the interpretation and private judgment of each individual: then such reading, circulation, and interpretation, are forbidden by the Catholic Church, because the Catholic Church knows, that the circulation of the Scriptures, and the interpretation of them by each one's private judgment, was not the means ordained by Christ for the communication of the true knowledge of his law to all nations—she knows that Christianity was established in many countries before one book of the New Testament was written—that it was not by means of the Scriptures, that the Apostles and their successors converted nations, or any one nation to the unity of the Christian faith—that the unauthorised reading and circulation of the Scriptures, and the interpretation of them by private judgment, are calculated to lead men to contradictory doctrines on the primary articles of Christian belief; to inconsistent forms of worship, which cannot all be constituent parts of the uniform and sublime system of Christianity; to errors and fanaticism in religion, and to seditions and the greatest disorders in states and kingdoms.

8. The reading and circulation of the Scriptures, is not recommended by the Church of England, as the *sole* means, by which men are to be brought to the specific knowledge of the doctrines and institutions of Christ. It is the *principal* means: but to it we add, the administration of the Sacraments, and the preaching of the word of God. We place, however, the Bible in the hands of *all* our people; because the Author of Revelation has not limited its perusal to the wise, the learned, the grave, or the prudent.

He has commanded it to be given to the poor, the profligate, the ignorant, and the unbeliever, that their faith may become pure, and their actions correspondently holy; that their minds may be enlightened, and their resources of happiness be derived from the lofty, and tender consolations deducible from the truth of the Scriptures.

“Christianity,” it is said, “was established in many countries before one book of the New Testament Scripture was written”—therefore the private interpretation of the Bible is denied to be the means ordained by Christ for the communication of his law.

Christianity was established even before the Church of Rome was founded, by a continued succession of miracles. The persons who promulgated the new religion, were inspired to teach and to write those things which Christ commanded and taught; the Spirit bearing them witness by signs, and by wonders. But when the canon of Scripture was completed,—and the whole will of God made known by divine inspiration,—miracles, (having accomplished their object) ceased. *Since that time, therefore, the Christian Church requires only, the ministry of interpretation; and not the ministry of additional revelation, with its consequent train of visions, traditions, and miracles, to prove its truth.*

Upon the latter part of the paragraph, I shall only remark, that I could point out the *real* origin of the evils which are there alluded to; and I could prove, that they principally sprung from the efforts of Christian men, to throw off the usurpations of Rome. If

the Church of God, had been contented to submit to false creeds, ecclesiastical tyranny, and to the fearful penalties enacted against all who read the Scriptures, or presumed to make use of their reason; then there would have been less of war, and less of desolation, in Europe. But to such a state of existence, some of our ancestors preferred the death of the Martyrs; others, the danger of civil war. And their sons must be willing to undergo the same perils, if they would secure the same blessings. "If the reformation," said my venerable friend, the good Bishop Barrington, "be worth establishing, it is worth maintaining."

SECTION IV.

On the Charge of Idolatry and Superstition.

1. Ignorance or malice has gone so far as to charge the Catholic Church with IDOLATRY, in the sacrifice of the Mass—in the adoration (as it is called) of the Virgin Mary, and in the worship of the Saints, and of the images of Christ and of the Saints; and with SUPERSTITION, in invoking the Saints, and in praying for souls in purgatory. Now idolatry consists in giving to any creature that supreme adoration, honour, or worship which is due only to Almighty God.

1. My knowledge of the meaning of the word Idolatry, and my good-will towards mankind, and not ignorance, nor malice, impels me to charge the Church of Rome with IDOLATRY—with Idolatry in the sacrifice of the Mass—in the adoration, as it is justly called, of the Virgin Mary, and of the images of Christ and of the saints; and also with superstition,

in invoking the saints, and in praying for souls in purgatory.

For idolatry is the attendance upon, or service of an idol; and it consists in giving to *any* creature, whether animate or inanimate, living or dead, body or spirit, saints or angels, holy or unholy, *any*, even the least, of that homage, worship, respect, service, adoration—or even the outward appearance of that homage, worship, respect, service, or adoration; which is due *only* to Almighty God. Not only is it written—thou shalt not worship them. We are commanded neither to serve them, nor to bow down *to*, or *before*, them. We are directed to worship, the Lord God, and Him only to serve.*

2. The Catholic Church teaches that idolatry is one of the greatest crimes that can be committed against the majesty of God: and every true member of this church shudders at the idea of such a crime, and feels grievously injured by so horrid an imputation.

2. If they so shudder, why do they not follow the apostolic advice; and “abstain from all appearance of evil?”

* I refer to the original Scriptures, and to the best commentators upon the passages, referred to. I might prove the accuracy of my assertions by criticisms, which would now be out of place; for to labour to make plain the meaning of the second commandment, is to gild the rose, and paint the lily. This account of idolatry is confirmed by the explanation given by Tertullian of the same offence. He defines *ιδωλον*, by the word formula—and adds, *Igitur omnis forma, vel formula idolum esse dici exposcit: inde omnis idoli artifex ejusdem, et unius est criminis.* And he asserts a little before—*Exinde jam caput facta est Idololatriæ ars omnis quæ Idolum quoquo modo edit, &c. &c.* And still more strongly—*Idololatria, est omnis circa idolum famulatus, et servitus.* Lib. 2. adver. Marcion. 4. c. 22 ap. Taylor's *Dissertative*, folio edition, p. 541.

3. But it is said that Catholics adore the elements of bread and wine in the Mass: that they adore the Virgin Mary; that they adore the cross; and that they worship the saints and the images of Christ and of the saints. Before we repel these horrid imputations in the sense in which they are made, we must explain the different meanings of the words *adoration*, *honour*, and *worship*, that the calumnious charge, and its denial, may be understood in the same explained sense.

4. We find that in the language of the sacred Scripture, in Hebrew, Greek, and Latin,* as well as in the language of the ancient liturgies of the Christian church, these words, *adoration*, *honour*, and *worship*, are ambiguous terms, and are used in different senses, according to the nature of the object to which the act, implied by the term, is directed, and according to the intention of him, who performs the act. Hence we find them used as relating, sometimes, to God, and sometimes to creatures. Although, in modern times, the exclusive idea of that supreme homage, which is due only to God, is attached by some to the words *adoration* and *worship*; yet these words may still be retained by others, in a different meaning, without affording the remotest cause for the imputation of idolatry. In this different meaning they are still retained, in the unchanged language of the ancient liturgies used in the Catholic Church.

* See in Hebrew (Prov. iii. 9, and Exod. xx. 12). (Deut. xxviii. 47 and 48). (Ps. xevi. 9, and 1, alias 3d Kings, i. 23). In Greek, Gen. xxiv. 26, and Gen. xlix. 8. In Latin, *Adorare*, Ps. xxviii. 2, and Gen. xxiii. 7, and 4, alias 2 Kings ii. 15.

5. The words *adoration* and *worship* are equally referred, sometimes to God, and sometimes to creatures, as is the word *honour*. Now because we are commanded in scripture to *honour* God, and to *honour* the king; and children are commanded to *honour* their parents: it does not follow that the honour due to the king, or to parents, is the same as that which we owe to God. To God we owe supreme and sovereign honour, such as it would be a crime to pay to any creature. To the king, we owe the highest civil honour. To parents, children owe the honour of filial respect and obedience. How unjust would it be to say, that because a subject honours his king, he pays him that supreme and sovereign honour which is due only to God! The same is to be said of the terms *adoration* and *worship*, as used in former times, and sometimes used at present in the language of the Catholic church. To *adore*, even according to modern usage, often means no more than to express extreme affection or respect. To *worship* (in the translation of the Bible, published at Oxford) is therein used to signify inferior as well as supreme worship. In the first book of Chronicles, xxix. 20, we read in that edition, that the assembly *bowed down their heads and worshipped the Lord (Jehovah) and the king*. Did they worship the king with the same supreme worship which they paid to God? Certainly not. When a man says to the woman *he takes to wife*, "with

my body I thee *worship*," can this be called idolatry? Surely nothing can be more unfair than arguments drawn from ambiguous terms, construed in a sense disavowed by those against whom the arguments are employed.

3. 4. 5. Though I must be again guilty of tautology, I will continue to reply to the Declaration in its own order. I shall now briefly shew that the assertions, which are here called "horrid imputations," are the undoubted articles of faith proposed to the credence of the whole Church of Rome; under the most solemn anathemas of the Council of Trent; and therefore, as solemnly sworn to be true, by the Vicars Apostolic, who thus unblushingly dare to disclaim them. They may be thankful to the British government, whom they are so artfully attempting to delude; that they are sheltered, by its Protestant protection, from the resentment of their own Church. In Spain, or in Italy, they would be punished as heretics.

I affirm then, that the Romanists adore the elements of bread, and wine, in the Mass. My authority is the Council of Trent.

Nullus itaque dubitandi locus relinquitur, quin omnes Christi fideles pro more in Catholicâ Ecclesia semper recepto, *latriæ cultum, qui vero Deo debetur, huic sanctissimo sacramento in veneratione exhibeant*; neque enim ideo minus est adorandum, quod fuerit a Christo Domino, ut sumatur, institutum.*

I affirm that they adore the Virgin Mary—for all

* Concil. Trident. Sess. xiii. cap. v.

all their Prayer Books abound with Prayers to the Virgin—vows are made to her—festivals to her honor are as frequent, as to the honor of Christ himself—there are the festivals of her conception, her nativity, presentation in the Temple, and assumption into heaven. Buonaventure published a Psalter in her praise, changing every where throughout the Psalms, the word God, into Mary. Pope Sixtus, in a bull adopted by the Council of Trent, called her, in the language of the Breviary itself, the Queen of Heaven. Indeed, proofs on this point are superfluously abundant.

I affirm that they adore the Cross. Popes Clement VIII. and Urban VIII. authorised the publication of the Pontificale Romanum; an edition of which was also given to the world under the auspices of Benedict XIV. In this work we read—*Rogamus Te—Pater omnipotens, ut digneris benedicere hoc lignum Crucis tuæ, ut sit remedium salutare generi humano; sit soliditas fidei; profectus bonorum operum; redemptio, animarum; sit solamen, et protectio, ac tutela contra sæva jacula inimicorum.* After some other prayers, we come to a Rubrick, in which *the Priest is ordered to adore the newly blessed cross—Tum Pontifex, flexis ante crucem genibus, ipsam devote adorat, et osculatur. Idem faciunt, quicumque alii voluerint.*†

I affirm that they worship the Saints. My authority is the Council of Trent. Mandat sancta Syno-

* Pontificale Romanum, pp. 177 & 179—Paris, 1664.

das, omnibus Episcopis, &c.—in primis de Sanctorum intercessione, invocatione, reliquiarum honore, et legitimo imaginum usu, fideles diligenter instruant, docentes eos, Sanctos, unâ cum Christo regnantes, orationes suas pro hominibus Deo offerre, bonum atque utile suppliciter eos invocare: et ob beneficia impetranda a Deo—ad eorum orationes opem auxiliumque *confugere*: illos vero, qui negant Sanctos, æternâ felicitate in cœlo fruente, invocandos esse: aut qui asserunt, vel illos pro hominibus non orare, vel eorum, ut pro nobis etiam singulis orent, invocationem esse idololatricam—vel pugnare cum verbo Dei—adversarique honori unius Mediatoris Dei, et hominum Jesu Christi, vel stultum esse in cœlo regnantibus voce vel mente supplicare impie sentire.*

With respect to the images of Christ, and of the Saints, the Council of Trent has worded its decree, with great caution. Images porro Christi, Deiparæ Virginis, et aliorum sanctorum in templis præsertim, habendas, et retinendas; easque *debitum honorem* ac venerationem impertiendam; non quod credatur inesse aliqua in iis divinitas, vel virtus, propter quam sit colendæ, &c. &c.—sed quoniam honos qui eis exhibetur, refertur ad prototypa, quæ illæ repræsentant.†

Let the Church of Rome have all the benefit of this ambiguity: it must still be considered responsi-

* Concil. Trident. Sess. xxv.—Venice, p. 227.

† Concil. Trident. Sess. xxv.—Venice, page 228. The decrees and canons of the Council, to which I refer, are frequently too long to be quoted throughout: I beg the reader, therefore, to compare my references, with the originals. He will perceive that my argument would be much strengthened, by additional extracts.

ble for the general, allowed, and enforced errors of its people. For it grants to images *debitum honorem*—the honor which is due to them. Whereas no honor is due to an image, and therefore none should be rendered. We are prohibited to offer the least homage, however nicely distinguished or defined, to *any image*, whether of the Saints, or the Virgin; or to the supposed resemblances, or emblems of the Deity.

Having thus briefly noticed the authorised creeds of the Church of Rome, or the admitted foundation of those creeds, to shew the manner, and extent of their worship, or adoration, or veneration of the Sacrament of the Virgin Mary—of the Cross—and of Images; I leave the interpretation of the Vicars Apostolic, in the remainder of the third, and two following paragraphs, to the impartial consideration of the reader. I shall only add the three terms which the Romanists, use, to describe the exact portion of worship, honor, and veneration, which they say, they believe to be due, to the Deity, and to the Virgin, to Images, and Saints. These terms briefly express all the reasoning, of the fourth, and fifth, paragraphs.

Latria, is the homage they render to the Deity.

Dulia, is the homage which they pay to Images and to the Saints.

Hyperdulia, is the homage which they render to the Virgin.*

* I refer the reader for a full, fair, and elaborate examination of this matter to the work of Dean Sherlock, "On the object of religious worship, and the unlawfulness of giving religious worship, to any Being, besides the Supreme God." And to Archbishop Wake's Treatise, "On the Nature of Idolatry, in which

6. We answer, therefore, that if by the terms *adoration*, *honour*, and *worship*, be understood that *supreme* adoration, honour, and worship which is due only to God; Catholics do not adore, nor honour, nor worship any other, than the one, only, true, and living God, the Creator and Sovereign Lord of the universe: they do not, in this sense, adore, nor honour, nor worship the Virgin Mary, nor any of the Saints, nor the cross, nor images, nor any other creature whatsoever.

6. By adopting the definitions and distinctions which I have mentioned in the last paragraph, the Romanists hope to escape the charge of idolatry. They remind me of the conscientious school-boy, who would not break the eighth commandment by *stealing* apples; although he had no objection, to *nimming* them.*

7. In the Mass, Catholics do offer supreme adoration, not to the elements of bread and wine, which they hold not to be present after the consecration; but to Jesus Christ, the Son of God, whom they believe to be truly, really and substantially present, under the appearances only of bread and wine, after the consecration, and change thereby of the elements into his body and blood. To adore Christ, by an act of supreme adoration, is no idolatry; because he is truly God, and consequently a legitimate object of supreme worship.

7. What shall the Protestant say to this paragraph? The Sacrament of the Lord's Supper, is a subject so serious, that I dare not venture upon the consideration, even of its abuses, with levity. Every Christian believes in the *spiritual*, and *in this sense*,

the charge of idolatry is made good against the Church of Rome." See also Stillingfleet's Works, and Tennison on Idolatry.

The resemblance between the homage which was paid by the Heathens to their inferior Deities, and that which is rendered by the Romanists to their Saints, and to the Virgin, is fully proved by Dr. Middleton, in his celebrated letter from Rome.

* See the story of the Nimmers in Byrom's *Poems*—in *Chalmers' Poets*, vol. 15, p. 198.

the real presence, of an ubiquitous God in the Eucharist. He believes also, that every faithful communicant spiritually receives the body, and blood of Christ, in the same; together with those divine influences of the Spirit, which are superhuman strengthenings of virtue, and which impart, as far as our earthly existence will permit; that nature, which Christ came down to restore to us. That I may avoid the very appearance of a want of reverence, I will give, in its own language only, that doctrine of the Church of Rome; which, above all its other errors, has increased the number of Infidels, and desecrated the common cause of Christianity.

The Vicars Apostolic, in this paragraph, have been less ambiguous than in other parts of their Declaration. They have acted, in this instance, as they ought to have done throughout: they have used the very words of part of the eleven Canons of the Council of Trent, concerning Transubstantiation. They profess their belief in the general doctrine, and deny the charge of Idolatry.

As this is one of the principal points in dispute between the Protestant Church of England, and the Church of Rome, I beg the reader, if it be in his power, to turn to the Canons of the Council of Trent; and collect with me, the whole doctrine of the Church of Rome, on the subject of Transubstantiation.

"Because Christ," it begins, "declared *that to be* his body, which he offered, under the appearance of bread; the Church of God (meaning thereby the Church of Rome) has *always* been persuaded, and

"this holy Synod therefore now finally decides, that,
 "by the consecration of the bread, and of the wine,
 "a conversion of *the whole substance of the bread is*
 "*made, into the substance* of the body of Christ our
 "Lord; and, *the whole substance of the wine, into*
 "*the substance* of his blood; which conversion is
 "fitly and properly called, Transubstantiation."*

In the next chapter of the same Session we read, the decision of the Council, respecting the worship and veneration, to be paid to this most holy Sacrament. The Latria, the worship due to the Almighty, is to be paid to the Sacrament, because, they believe, *that* same God to be present in it, whom, the Eternal Father bringing into the world, said, "Let all the angels of God worship Him."†

The next chapter provides for the preservation of the Host, in the Sacrarium; and the following, for the right preparation for receiving the Sacrament. After which we read a chapter on the use of the Sacrament. We then come to the Canons which define the doctrine of Transubstantiation more clearly. Each Canon concludes with an anathema, against all who reject its decision.

* Quoniam autem Christus Redemptor noster, corpus suum id, quod sub specie panis offerebat, vere esse dixit; ideo persuasum semper in Ecclesia Dei fuit, idque nunc denuo, sancta hæc synodus declarat, per consecrationem panis, et vini conversionem fieri totius substantiæ panis in substantiam corporis Christi, Domini Nostri, et totius substantiæ vini, in substantiam sanguinis ejus, quæ conversio, convenienter, et proprie a Sanctæ Ecclesiæ Catholicæ: Transubstantiatio est appellata.—*Conc. Trid. Sess. xiii. c. iv.*

† Illum eundem Deum presentem in eo credimus, quem Pater introducens, &c. &c.—*Conc. Trid. Sess. xiii. cap. v.*

It is from the first Canon that the Vicars Apostolic have taken the words, "truly, really, and substantially."

"If any one," says this celebrated Canon, "shall deny, that *the body, and the blood, together with the soul, and divinity*, of our Lord Jesus Christ, and therefore, that the whole Christ, *is contained, truly, really, and substantially*, in the Sacrament of the most Holy Eucharist; but shall say that He is only in it, as in a sign, or by a figure, or virtually—let him be anathema."*

CANON 2. "If any one shall say, that there remains in the Sacrament the substance of bread and wine, together with the body and blood of Christ, and shall deny that wonderful, and singular conversion, of the whole substance of the bread into the body; and of the whole substance of the wine into the blood; the species, or appearances only of bread and wine remaining—which change the Church most appropriately calls Transubstantiation—let him be anathema."†

* CAN. 1. Si quis negaverit, in Sanctissimæ Eucharistiæ Sacramento contineri vere, realiter, et substantialiter, corpus et sanguinem, unâ cum animâ et divinitate Domini nostri, Jesu Christi, ac proinde totum Christum; sed dixerit tantummodo esse in eo, ut in signo, vel figura, aut virtute—anathema sit.

† CAN. 2. Si quis dixerit, in sacro Sancto Eucharistiæ Sacramento, remanere substantiam panis et vini, unâ cum corpore, et sanguine, Domini nostri Jesu Christi, negaveritq: mirabilem illam et singularem conversionem totius substantiæ panis in corpus, et totius substantiæ vini in sanguinem, manentibus dumtaxat speciebus panis, et vini—quam quidem conversionem Catholicæ Ecclesiæ aptissime Transubstantiationem appellat—anathema sit.

CAN. 3. "If any one shall deny *that the whole Christ is contained in the Holy Sacrament, in each species, and in every portion of each species, when they are divided*—let him be anathema."*

CAN. 4. "If any one shall assert, that, after the consecration has been completed, the body and blood of Christ our Lord is not in the wonderful Sacrament of the Eucharist, but only while it is taken, and not before, nor after; and that the real body of the Lord does not remain in the host, or consecrated particles, which are left after the communion—let him be anathema."†

CAN. 5. "If any one shall affirm, that remission of sins is the principal advantage of the Holy Eucharist; or that other effects do not proceed from it—let him be anathema."‡

CAN. 6. "If any one shall affirm, that Christ, the only begotten Son of God, is not to be adored in the Holy Sacrament of the Eucharist, with the worship of Latria, and that outwardly; or that it is not to

* CAN. 3. Si quis negaverit, in venerabili Sacramento Eucharistiae, sub unaquaque specie, et sub singulis cujusque speciei partibus, separatione facta, totum Christum contineri—anathema sit.

† CAN. 4. Si quis dixerit, peractâ consecratione, in admirabili Eucharistiae Sacramento non esse corpus et sanguinem Domini nostri Jesu Christi, sed tantum in usu, dum sumitur, non autem ante vel post, et in hostiis seu particulis consecratis, quæ post communionem reservantur, vel supersunt, non remanere verum corpus Domini—anathema sit.

‡ CAN. 5. Si quis dixerit, vel præcipuum fructum sanctissimæ Eucharistiae esse remissionem peccatorum; vel ex ea non alios effectus provenire—anathema sit.

“ be venerated, in appointed festivals, and assemblies,*
 “ or not to be solemnly carried about in procession,
 “ according to the laudable and universal service, and
 “ custom of the Holy Church,—or that it is not to
 “ be publicly held up to the people, that it may be
 “ adored—and that those who adore it are idolaters—
 “ let him be anathema.”†

CAN. 7. “ If any one shall say, that it is not law-
 “ ful, that the Holy Eucharist, should be kept up,
 “ in a Sacramentum, but that it ought naturally and
 “ properly to be given to the bystanders; or that it
 “ is not lawful, that it should be carried to the sick;
 “ in procession—let him be anathema.”‡

CAN. 8. “ If any one shall say, that Christ, as set
 “ forth in the Eucharist, is only to be eaten spiritual-
 “ ly, and not also sacramentally, and really—let him
 “ be anathema.”§

* CAN. 6. Si quis dixerit, in sancto Eucharistæ Sacramento
 Christum unigenitum Dei Filium non esse cultu latræ, etiam
 externo, adorandum; atque ideo nec festivâ peculiari celebritate,
 venerandum, neque in processionibus secundum laudabilem et
 universalem Ecclesiæ sanctæ ritum et consuetudinem, solemniter
 circumgendum, vel non publicè, ut adoretur populò propo-
 nendum, et ejus adoratores esse idolatras—anathema sit.

† Celebritas totius Gæciæ—

Cic. Tusc. qu. lib. 5. s. 3.

Sublata est celebritas virorum et mulierum.

Cic. De leg. 11, 26.

‡ CAN. 7. Si quis dixerit, non licere sacram Eucharistiam,
 in sacramento reservari, sed statim post consecrationem adstantibus
 necessariò distribuendam, aut non licere, ut illa ad infirmos ho-
 norificè deferatur—anathema sit.

§ CAN. 8. Si quis dixerit, Christum in Eucharistia exhibitum,
 spiritualiter tantum manducari, et non etiam sacramentaliter,
 ac realiter—anathema sit.

The three other Canons refer to questions of discipline.

Such are the doctrines of the Church of Rome, respecting the Sacrament of the Lord's Supper. I entreat the reader to reflect upon their nature, and their consequences—the evidences upon which they are proposed, and the reasoning by which they are defended. I cannot be accused of misrepresentation. I have referred only to the Council, which finally established the doctrine of Transubstantiation. Protestants, and consequently every member of the Legislature, consider this doctrine to be idolatrous, and superstitious. The Romanists sternly, and indignantly, deny this charge. They affirm, that they believe the elements of bread and wine, *not* to be present after consecration, though they appear to be so: and they are therefore undeserving of this accusation. I will only reply—

Idolatry is not a crime of the will, but of the understanding. No heathen bowed down to an idol, who could not have asserted his belief, that the created objects of his absurd worship, represented the Deity.* Idolatry never has existed, if it does not then exist—when a substance, which the taste, the smell, the touch, and the sight, declare to be a wafer, is worshipped as the *real body and blood, and soul, and divinity, of the Creator and Guide of the universe.*

And as the worship of the apparent, and tangible

* See the arguments by which the Pagans defended their idolatry, collected in Tracts, &c. vol. 2. Tit. vii. ch. v. p. 345.

wafer, is thus idolatrous, as far as the senses and reason of men can determine; so also is it superstitious, because it affords us, the most unreasonable notion of the Deity, and is contrary to the revelation, He has imparted of himself.

If the old objection to this reasoning be proposed, that Transubstantiation is not more difficult of belief, than the doctrine of the Trinity; we repeat the unanswerable reply—that the doctrine of the Trinity appeals to our faith alone, without any interference of our senses; and it is founded on the authority of an unerring revelation; which assigns the attributes of Deity, to the Supreme Being, to the Father, to the Son, and to the Holy Spirit, one unsearchable, mysterious, infinite Almighty. The wafer remains the same after consecration as it was before; every sense which proved its identity, still bearing witness, that it has undergone no change.

8. But if Catholics, using the ancient language of the Christian church, are said,

1st. To *worship* the saints; this worship must be understood to be only an *inferior* worship, honour, and respect, paid to them proportionate to the limited perfections and excellences which God has bestowed upon them; but this worship, is infinitely below that supreme worship which they pay to God. Catholics acknowledge no perfection or excellence in any saint, not even in the Blessed Virgin Mary, which they do not profess to be the work and gift of God in them. So that in honouring the saints, they celebrate the works of God, and consequently give glory to him. Whatever act of religious veneration we pay to the saints, is ultimately referred to God.

3. I have inserted above (Sect. IV. par. 3), the language of the Council of Trent, on the invocation of Saints. If we refer to the Breviaries, and Missals of the Church of Rome, we shall meet with many

addresses to the Saints; which are not accurately described in the words of this paragraph of the declaration. The Church of Rome elevates certain persons to the rank of Mediators between God and man; whereas the Scripture assures us that there is but one only Mediator, between God and man, that is, our Blessed Saviour. If the reader will turn to the common Missal, he will meet at every page in the latter part of the book, full proofs of this assertion. Thus—

Dec. 6.—Grant that by the merits and death of St. Nicholas, we may be delivered from eternal flames;

Dec. 7, page 528.*—Grant by the intercession of St. Andrew, that the gifts we have offered may procure us eternal salvation.

Jan. 19, p. 540.—That by the intercession of St. Wolstan, we may be made worthy, &c. &c.

Jan. 21, p. 542.—That we may experience the effects of the prayers of St. Agnes.

Jan. 22, p. 542.—That we may be delivered from the guilt of our crimes, by the prayers of the blessed Martyrs Vincent and Anastasius.

In p. 464, we read the general prayer, on the celebration of the festival of Martyrs—grant that we who celebrate his martyrdom, may enjoy his protection;—and I might select many more examples.

But the Saints, it is said, are worshipped with an *inferior* worship. No—we reply, they are worshipped with mental prayer; for the expression is, “*mente*

* I refer to the Missal published in 1815, by Keating and Brown.

supplicare." *They are here invoked as possessed of the divine attribute of Omnipresence* ; otherwise prayer offered to them in any form, would be absurd. We are but creatures, however eminent, or glorified. Surely we are justified in calling the worship of a creature idolatrous—and as the whole system of worship is thus erroneous, we cannot err in calling it superstitious.*

But we are told, "in honoring the Saints the Romanists celebrate the works of God, and give glory to Him."—Is not then the Persian also justified, in paying homage, to that beautiful emblem of Providence, the rising sun? Were not the Tsabaists justified in venerating, the host of Heaven? According to this ingenious argument, both the Protestant and the Romanist, may yield "an *inferior* worship, honor, and respect," according to their idea of its proportionate perfections, to any object of the visible creation; because the glory of all, and each, must be "*ultimately referred to God.*" If the Protestant reasons, and enquires further—and questions, whether the spirits of the dead, have power to hear prayer, or to intercede for man; or to read the hearts of men, or to be present in many places at the same time, where their worshippers may be invoking them; we are then told, that God *sometimes* reveals to the Saints, what we entreat them to pray for—or, that the Saints may

* See the discussion of this subject in Dr. Phillpotts's *Letters to Mr. Butler*, p. 27—and the Supplement. Tracts, Tit. vi. Bishop Hall's Works, vol. 9, &c.

derive their information from Angels—or, that the Saints see in the mirror of the Deity, all that God desires they should see; and among other things the prayers of their supplicants.

Why should we be detained longer on this point? I will merely add—the Saints of the Church of Rome were sometimes turbulent, ambitious, worldly, and crafty men; who were elevated to their splendid pre-eminence, by Popes, whose characters, in too many instances, resembled their own. Some of them were good men: but even if they had *all* been the very best, that ever adorned humanity—*when did the great Creator confer upon the Popes of Rome, the power to elevate a mortal, to the rank of a Mediator between God, and Man?* Why too should the best of the human race, be adored and invocated? My grandmother was a good woman. If the Pope pleases, he may canonize her: yet even then, why should I worship my grandmother?

9. 2d. To *adore* the cross: this word, if applied to the cross itself, means no more than an inferior and relative respect paid to the instrument of our redemption; but if in view of the Cross it be applied to Christ himself, then it means, as it ought to mean, an act of supreme adoration.

9. These explanations, limitations, and definitions, are not to be found in the formularies of the Church of Rome. Thomas Aquinas, a man who has been canonized, and who is now invocated as a Saint, has decided, that the image of Christ, is to be worshipped with the Latria. It is true, that Bellarmine objects to this opinion; and we certainly give to the Roman-

ists the power of determining that the learned Cardinal, is more correct than the canonized Saint.

10. 3d. To *worship* the images of Christ or of the saints; the word is here again understood by Catholics only of an *inferior* and relative respect shewn to images, in consideration of the respect due to the objects which they represent, and to which the respect shewn to the images is referred. In this sense respect is shewn to the statue or to the throne of the King, in consideration of the majesty of the personage to whom they relate. An insult offered to his statue would be considered as intended to be offered to the king himself. In this sense a son respects the image or picture of his parent; a parent that of his child; a friend that of his friend; not for any intrinsic virtue in the material substance or work of art, but because it relates to, and brings to his mind, the object of his respect and affection.

10. Most miserable is the condition of the Church of Rome. We are living in an age of improvement. The very word improvement implies, that in proportion as knowledge encreases, and as experience enlightens mankind, so the present age will be wiser, than the preceding ages; unless it refuses to benefit from the events of the past. Experience has long, and fully, demonstrated, the folly and vanity of the least homage, however "*inferior* or relative," to graven images. I cannot but believe that the Laity of the Church of Rome would be willing to renounce this superstition, if they could bring themselves to resist their Priesthood; and to suppose the *possibility* of erroneous decisions by the Church of Rome, during the ages of darkness. If they could do this, they would no longer bow down *to*, or *before*, a graven image.

The Second Nicene Council first commanded the veneration of images, in opposition to the positive

law of God; and the uniform decision of the early Fathers. This Council pronounces an anathema, against all who interpret the denunciations of Scripture against images, as referring to *holy* images. It anathematises those who do not worship images,* who doubt of, or who are disaffected to them. But the history of this Council, is a disgrace to the Church.

The modern practice of the Church of Rome, is very different from that which is insinuated in this paragraph of the declaration. That images *were*, and *are*, supposed worthy of receiving homage, by the people of Italy, Portugal, and other countries, where the rays of Protestantism have not yet penetrated the palpable darkness of error; is fully demonstrated by the long catalogue of winking, weeping, smiling, groaning images, enumerated by Dr. Phillpotts.

There is no analogy between the respect, paid to the throne of a king, and the homage rendered to a graven image. In the former case, the Prince is absent; and the honor is offered to the public magistracy, by conventional custom. In the latter case, God is ever present; and He has positively, and expressly forbidden, that the homage which is due to Himself alone, should be transferred to *any* person, creature, being, or image. Neither is there any analogy between image worship, and the natural feeling of respect, which may be shewn to the picture of a

* Τοῖς μὴ προσκυνῆσαι τὰς ἀγίας εἰκόνας.—Act 1. p. 61, p. 584.
Ap. Tracts, vol. ii. Tit. vi. p. 279.

departed parent, or friend. We are peremptorily forbidden to set up any resemblance, or figure, or image, or token of God—because there is no likeness in heaven, or on earth, to which God may be compared. Neither do we ever bow down to, or pay any homage to, the pictures, or statues, of princes, parents, or friends. If a prince, or even a parent, were to know that we rendered any signs of veneration to his picture, by praying to it, or offering it any petition; he would certainly deem us insane! Yet this veneration is surely as rational, as that which is offered to relics of wood, and old bones; or to that which is paid to the well-dressed figures of waxen virgins!

11. To condemn this relative regard for images, or pictures, would be to condemn the very feelings of nature. To charge the Catholic with idolatry, because the term *worship*, meaning only an *inferior* and *relative* regard, is found in the ancient and modern liturgies of his church, is not consistent with candour or charity.

11. The “feelings of nature” are no guide to the proper, and acceptable service of God. No worship is regarded by the Almighty, but that which he has Himself commanded. The Romanist is not charged with idolatry, because of the use, or abuse, of a particular word; but because of the absurd decisions of his Church; and more especially on account of the actual practice of the members of his communion.

12. The charge that the Catholic church sanctions the praying to images, is a calumny, and carries with it an imputation of stupidity too gross to be noticed. Catholics sometimes pray before images, because they serve to collect their thoughts, and fix their attention in their meditations and prayers; but they are not,

on that account, to be supposed to be so void of reason and sense as to pray to the image: for they know that in it there is no virtue or power; and that it can neither see, nor hear, nor help them.

12. This paragraph is *totally at variance* with the Second Council of Nice, and of the Council of Trent, to which the Vicars Apostolic have sworn obedience.

The Second Council of Nice anathematises all those, who say, it is sufficient to have images, to excite in their minds the more lively remembrance of the prototypes, and not for worship—and, that, men are to worship and salute the images of Christ and the Blessed Virgin.*

The Council of Trent also declares, that the images, are to receive “debitum honorem.” We must suppose that “this due honor,” is that which former Councils assigned to these dumb idols.

The practice of the Church of Rome, has been consistent with the Councils. We do not doubt, but that the Vicars Apostolic see the folly of praying to images; but *the charge against the members of their Church, is not a calumny, because these men are sensible of the absurdity.* I could relate many true narratives, of more consistent Romanists than the Vicars Apostolic, who paid their devotional visits to miraculous images—of the Bambino, or image of the Child Jesus, which visited a Marchesa at Rome, to assist her in her delivery; and which, (or who,) having performed this good office, knocked at the door of a

* προσκυνεῖν καὶ ἀσπάζεσθαι.

church ; and returned, with much propriety, to its pedestal, and niche, when the door was opened. I could tell also of the images, who, or which, exerted themselves to arouse the Italians against the French, so late as the year 1796—Cardinals and Bishops bearing witness to the miracle ; and the Pope, instituting a fraternity in its commemoration. On the 13th of May, 1814, Pope Pius VII. in person crowned a miraculous image, which had so often opened, and closed, and turned its eyes, that the enraptured people wept with joy. An account of these events was published in London, in 1801, by Keating and Brown. An Italian edition appeared, with the official approbation, and permission of the Master of the Sacred Palace. Pius VI. granted, and Pius VII. confirmed, an annual mass, with an office, in remembrance of these astonishing events ! I could add more from Dr. Phillpotts's letters, than I have now inserted ; but I refer my readers to his excellent work.

I might select from the History of the Church of Rome, long histories of the consecration of images, their ornaments, their wax-lights burning before them—the incense, the bowing down, the prostrations, the kneelings, the intent looks, the public processions, the long pilgrimages to particular images, the greater offerings, the more numerous miracles, and the fierce divisions among the partizans of various images. All would be proof, that the majority of the Church of Rome, bow down to images, as well as worship BEFORE them. We need only visit a neighbouring country, to be convinced, that public processions, pilgrim-

images, and prostrations, are not only practised by the Romanists, but are held by them in the highest estimation.

Even bowing down before images is forbidden. We are invited to come into the presence of God, and worship before him alone; and we read in the Old Testament (2 Chron. xxv. 14) that the anger of the Almighty was directed against a King of Israel, for bowing himself down *before* an image, and burning incense to it—an offence which the members of the Church of Rome have committed, since the grosser corruptions of Christianity prevailed.

13. Catholics do solicit the intercession of the angels and saints reigning with Christ in heaven. But in this, when done according to the principles and spirit of the Catholic church, there is nothing of superstition, nothing which is not consistent with true piety. For the Catholic church teaches her children not to pray to the saints as to the authors or givers of divine grace; but only to solicit the saints in heaven to pray for them, in the same sense as St. Paul desired the faithful on earth to pray for him.

13. I have already inserted the words of the Council of Trent, respecting the *peculiar* regard paid to Saints. *The Catechism of the Council of Trent*, does not confine the homage of the Romanists to the solicitation of “the Intercession of the Angels and Saints;” *it commands the people, venerari, adorare, colere**—and litanies have been composed, and prayers offered, in compliance with this decree.† In the

* Catech. Rom. par. 3. c. 2, n. 8, 9.

† Litanie S Angelorum.—*Vide Horologium Tutelarum Angelum a Drexelio*, p. 84.

common books of devotion, we meet with many prayers to the Saints and Angels.

In all this we are told, "there is nothing of superstition, nothing which is not consistent with true piety;" because the Saints are intreated to pray for us, "in the same sense as St. Paul desired the faithful on earth to pray for him."

What possible analogy can there be between the living, and the dead?

St. Paul requested his religious friends, who were still on earth, to pray for him; in the same way as the Protestants do, at this day. He did not invoke those friends, who had departed this life; nor entreat them to become his advocates, and mediators, in heaven.

St. Paul was conscious, that his friends on earth had the power of interceding for, and praying for him; and joining with him in spirit before the throne of their common God, because he could make known to them his request. But we have no evidence, either from reason, Scripture, or antiquity, that the dead can hear prayers; or if they could hear, that they could comply with them.

To petition an invisible being, in another world, is an act of adoration and worship; to desire the intercession of a friend, in the present state, is a matter of daily, and hourly occurrence, and cannot be considered, as an act of adoration, and worship.

There is, therefore, no analogy whatever, between, praying to the dead, and soliciting the living;

though this supposed analogy is the only argument, upon which the superstition is tolerable.

14. Catholics, according to the faith and pious practice of the Christian church from the age of the Apostles, do pray for the release and eternal rest of departed souls, who may be detained for a time in a state of punishment on account of their sins, but in this we cannot discover even the shadow of superstition.

14. The mediation of Christ is superseded, by the doctrine of purgatory. The reward, or punishment of spirits, in the invisible state, both reason and Scripture assure us, must depend upon their conduct, and faith, in the present life. They are left to the justice and mercy of the Almighty; who accepts the mysterious mediation of the One, only Redeemer. We must ourselves die, before we can know more than this: but we will not adopt errors, because we meet with difficulties. We will not believe, that our acceptance with the Almighty can possibly depend upon the affection, or piety of our surviving friends; rather than on our own faith, labors, or holiness. The Protestant is compelled to believe the practice of praying for the dead, to be superstitious; because, he perceives, that it is alike contrary to reason, and Scripture. The prayers which are offered, for its dead, by the Church of Rome, are not that tribute of affection, which may sometimes form an apology, in its unrestrained emotion, for an unphilosophical, unreasonable, or unscriptural invocation of the spirit of the departed, or an ejaculatory prayer for its felicity—they are deliberate petitions and entreaties, to relieve the souls of their brethren from the coudemna-

tion, which they have brought upon themselves, in their only state of trial. Upon this custom, another opinion was gradually obtruded upon the insulted world—the doctrine of indulgences ; or prayers for the dead, upon the payment of money, either left, for that purpose, by the dying ; or so appropriated by their friends. This latter doctrine is the consequence of the former. They have hitherto been taught together. They have been separated in the course of the present controversy, first by Mr. Butler, and now by the Vicars Apostolic. So let it be. The cause of truth, the cause of the Protestant, must triumph ; however narrow, and wherever chosen the field of contest.*

We may regret that the Vicars have not defined the word superstition. The doctrine of Indulgences will be further considered below.

15. By invoking the intercession of the Saints in heaven, and by praying for the suffering souls in purgatory, Catholics exercise acts of that communion of charity, which subsists between the members of the mystical body of Christ: the principle of which communion they profess to believe, when they say, "I believe the holy Catholic church, *the communion of Saints*."

15. In answer to the apology, both for "invoking

* The doctrines of Purgatory, and of purchased prayers for the dead, are united in the Decree of the Council of Trent.

—præcipit sancta synodus, ut sanam de Purgatorio doctrinam a Christi fidelibus credi, teneri, doceri, et ubique prædicari diligenter studeant.—Curent autem Episcopi, ut fidelium vivorum suffragia, Missarum scilicet sacrificia, orationes, eleemosynæ, aliaque pietatis opera, quæ fidelibus, pro aliis fidelibus defunctis fieri consueverint, secundum Ecclesiæ instituta, pie, et devote fiant.—*Conc. Trid. Sess. xxv.*

the intercession of the saints in heaven," and for prayers for the dead—We reply,

That the Holy Catholic Church is, that one body of rational, and accountable beings, whether in heaven, or in earth, who worship the same God, with one acceptable faith. Christians are in communion *with each other*, when they meet at the same altar. Their communion consists in the sameness of their faith, in their devotion to the same God, and in their mutual charity, and love. They have communion *with angels*, so far as their praise is the same.* They have the communion of saints, with the dead, as they thank God, for all who have departed this life in his faith, and fear. Thus are their hearts enlarged with love, and hope, and faith, in the most perfect communion of saints, which a human being can enjoy, in this imperfect condition. They pray not for the dead—for *their* souls are in the hand of God; and they presume not to derogate from the honor of that God, by inventing frivolous distinctions, as an apology for a possible violation of his law, by "invoking the intercession of saints, and angels."

16. After this explanation and declaration, we hope that our countrymen will never be so unjust or so uncharitable, as to charge Catholics with idolatry or superstition, nor be so illiberal as to attempt to give a colour to these injurious charges, by fix-

* Therefore with angels, and archangels, and with all the company of heaven, &c. &c.—*Communion Service of the Church of England.*

ing an exclusive meaning to terms, which, in the language of Scripture, Christian antiquity, and common usage, bear different senses, in different circumstances.

16. Our charges are not founded upon any verbal quibbling, as the Vicars Apostolic insinuate in this paragraph. We appeal to facts, decrees, and events: neither will we allow the Vicars Apostolic, even though they deem us illiberal, to extricate themselves, and their Church; from the grave charges, which are brought against them; by interpreting words, according to their own usage, their own sense, their own pleasure, or the changes of circumstances, and times. The blessings of the reformation are at issue. The reign of conciliation, and compliance, has failed. The Protestants are at length discovering, that the influence of Rome is approaching towards the government of England; to exact, not freedom, not toleration, but political power. We have once defied the thunders of the Vatican, and the ban of its priesthood. We will now resist its blandishments, and smiles. We will listen in silence to its insinuations, and reproaches; till we revive the dying detestation of its doctrines, and universal resistance to its claims.

SECTION V.

On the power of forgiving Sins, and the precept of Confession.

1. The Catholic church is charged with impiety, in usurping the power of forgiving sins, and with spiritual tyranny, in imposing on the people the yoke of confession.

1. This charge is also just. Every doctrine peculiar to the Church of Rome, appears to be proposed;

and maintained, for the sole purpose of exalting the power of its Priesthood. The absolution by the Priest, in the Church of Rome, is judicial; and it is made as essential to the forgiveness of the penitent, as that of a judge on the bench.* Whereas the absolution of the Church of England, is merely declaratory of the promises of forgiveness, upon repentance; and is only so far judicial, as the Minister is sometimes required to decide on the sincerity of the penitent. His interference, however, is not considered indispensable to the remission of sins. But the confession exacted by the Church of Rome, is indeed a heavy yoke. It is not that open, general, public, humiliation, which the Scriptures command, and which the primitive Church required; and which is now adopted in the services of the Church of England—it is the private confession to a Priest, of all the thoughts of the heart, however secret.† Christ has nowhere commanded

* Non debet pœnitens adeo sibi de suâ ipsius fide blandiri, ut etiamsi nulla illi adsit contritio, aut sacerdoti animus serio agendi, et vere absolvendi desit; putet tamen se, propter suam solam fidem, vere et coram Deo esse absolutum.—*Conc. Trid. Sess. xiv. cap. vi. p. 100.*

Si quis dixerit absolutionem sacramentalem sacerdotis non esse actum judicalem, sed nudum ministerium pronuntiandi, et declarandi remissa esse confitenti; modo tantum credat se esse absolutum—anathema sit.—*Conc. Trid. Sess. xiv. can. 9, p. 109.*

Absolutio sacerdotalis, non est nudum ministerium, vel annuntiandi evangelium, vel declarandi, remissa esse peccata, sed, ad instar actus judicialis; quo ab ipso, velut a judice, sententia pronuntiatur.—*Conc. Trid. Sess. xiv. cap. vi. p. 100.*

† Opostere a pœnitentibus, omnia peccata mortalia—in confessione recenseri, etiamsi occultissima.—*Conc. Trid. Sess. xiv. cap. v., de Confessione, p. 97-98.*

such auricular confession as this; and the records of history, demonstrate, that it is not only a "spiritual tyranny, but that it has been attended with the most scandalous, and disgraceful consequences."* The penitent is commanded to remember, and to treasure up, in order that he may record them to the Priest, all acts, or thoughts, which may be classed under the seven deadly sins—that is—under the heads of pride, covetousness, lust, anger, gluttony, envy, and sloth.

2. The Catholic church cannot be charged with impiety, for exercising powers given by Christ to his Apostles and to their lawful successors; nor with tyranny, in enforcing the observance of the precept of Christ.

2. The powers which were granted by Christ to his Apostles, were not granted to their lawful successors. The Apostles were able to read the hearts of men, and their absolution might properly, therefore, be judicial. But any other than declaratory absolution, except in very extraordinary cases, is liable to the charge of tyranny: more especially, when it is granted, or withheld, at the pleasure of the Priest; who teaches the people, at the same time, that their sins cannot be forgiven without such absolution.

3. Catholics believe that Christ granted to his Apostles, and to the Priests of his Church, power to forgive sins, by the administration of the sacraments of baptism, and penance, to those who are duly disposed to receive this grace. They believe that the sacrament of penance is an institution of Christ, no less than the

* See Taylor's *Dissuasive*, and the *Accusations of History*, on this point.

sacrament of baptism. The belief of both, rests on the same foundation.

3. Penance by the Church of Rome, is called a Sacrament. Every Sacrament must be ordained by Christ himself; and to every Sacrament there is an outward sign; as the means of an inward, spiritual grace. But when, and where, did Christ ordain Penance? And what is the outward sign of this supposed Sacrament? * The truth is, that the term Penance, is substituted for Repentance. Penance is submission to an outward punishment—Repentance is an inward change from evil, to good; from impenitence, to holiness. Penance, therefore, is not required of a Christian; while Repentance is absolutely necessary to salvation. One man may sit at home, and on his inward repentance, may obtain forgiveness of sins—while another may whip himself at the altar of a saint, or visit all the shrines of Italy, and return to his house, without a well-founded hope of pardon. “Bodily exercise,” says the inspired teacher, “profiteth nothing;” and the reason is, that “God is a Spirit; and they that worship Him, must worship him, in spirit, and in truth.”

4. In both these sacraments, sin is forgiven by the ministry of man. *Be baptised every one of you, for the remission of sins, Acts, ii, 31; whose sins YOU SHALL FORGIVE, they are forgiven,*

* The Council of Trent calls contrition, confession, and satisfaction, quasi materia; that is, I imagine, a sort of matter, or substance, or outward sign; whereas, these things, ought rather to be regarded as the effects of an inward grace.—*Conc. Trid. Sess. xiv. c. iii. de partibus, et fructu Pœnitentiæ, page 95.*

John xx, 23. But no actual sin can be forgiven at the mere will of any Pope, or any priest, or any person whomsoever, without a sincere sorrow for having offended God, and a firm resolution to avoid future guilt, and to atone for past transgressions. Any person who receives absolution without these necessary dispositions, far from obtaining the remission of his sins, incurs the additional guilt of hyprocrisy and profanation.

4. Why is the celebrated distinction between mortal, and venial sins, omitted in this its proper place?

The doctrine of this paragraph is correct: and it is generally taught by the Catholic Church. But it is not the doctrine of the Church of Rome.

The Council of Trent teaches, that attrition, which is an imperfect and incipient sorrow for sin, arising from reflection, and the fear of punishment; if it exclude the present intention of sinners, and be attended with the hope of pardon, disposes the man to receive the Sacrament of Penance;* and thereby fits him to be absolved, as the necessary consequence of that Sacrament. Bellarmine† states, and it is believed to be the generally admitted doctrine of the Church of Rome, that attrition, with absolution, is sufficient to obtain pardon.

The Catechism of the Council of Trent, also expresses the doctrine of contrition so loosely, that an enquirer after truth, would have great difficulty in

* Docet Synodus—Illam vero Contritionem imperfectam quæ attritio dicitur &c. & si voluntatem peccandi excludat, eam spe veniæ—quamvis sine Sacramento Pœnitentiæ per se ad justificationem perducere peccatorem nequeat,—tamen ad Dei gratiam in Sacram. Pœn: impetrandam disponit.—*Con. Trid. Sess. xiv. cap. iv. p. 96, 97.*

† De Pœnit. lib. 11. c. 18. ad fin. apud Phillpotts's Letters, p. 198.

discovering the accuracy of the assertions in this paragraph,—that there must be “a firm resolution to avoid future guilt, and to atone for past transgressions.”

The assertion, that “no actual sin can be forgiven at the mere will of any Pope,” &c., is particularly dubious. Clement the 6th granted, not only a plenary indulgence from all punishment, to those who died on their way to Rome; but he commanded the angels to carry their souls to Paradise. How he could be assured, that all these travellers deserved such favor, we are not informed:—it is possible that the angels, may have been surprised at his interference. We very commonly read, that many years of pardon are granted to the faithful, on condition that they repeat a particular prayer.*

5. The obligation of sacramental confession to a priest is not an imposition of the church, but a precept of Christ. Without the voluntary confession of the penitent, the power of forgiving, or retaining sins, could not be exercised, with discretion and judgment, by the minister of the sacrament of penance. The confession of sins could never have been introduced, had it not been received from the beginning as a divine ordinance for the remission of sin. It has been practised from the earliest ages of Christianity. It is attended with the most salutary effects. Besides being a means of obtaining the remission of sin, it affords relief to the troubled conscience, and opportunities of reclaiming deluded sinners from mischievous projects, and of causing reparation to be made for injuries done to persons, property, or character. It may be ridiculed by such as *blaspheme those things which they know not* (2 Pet. ii. 12), but will be ever cherished as

* See numerous instances collected in Mr Keary's valuable reply to Bishop Baines's Sermon on the doctrines, rites, and worship of the Church of Rome.—*Rivingtons*, 1826.

a merciful and salutary institution, by those who are sincerely sorry for their sins, and earnestly sue for pardon.

5. The auricular, and minute, confession of every mortal sin, to a Priest, as an indispensable condition of obtaining pardon from God, is not the confession, which was required from the penitent in the primitive Churches: neither is it any where commanded in the New Testament, as a precept of Christ. The Church of England encourages the practice of confession, in those cases only, when the mind is burthened with sin; but it does not require it as a necessary preliminary to pardon: and even this moderate custom is only observed, after the Minister has exhorted to repentance, forgiveness of injuries, amendment of life, and restitution. The confession of sins, commanded by our Saviour, is that which is observed by the Church of England, in its public services. In the early Churches, confession was general, and public; the absolution was the same. When the members of the Church committed any open, or scandalous, offence, they were required to make open penitence, and confession; declaring their crimes in the hearing of the whole Church. Many persons, too, who were guilty of crimes, not publicly known, sometimes went voluntarily, and confessed them to a Priest, who prescribed "convenient remedies," with public confession. In consequence of the scandal, which frequently ensued from open confession, private, and secret confession, was resorted to, both in the Latin and Greek Churches, about the fifth century. *These customs were afterwards changed into*

laws, by the Church of Rome ; and Sacramental Confession, which thus had gradually become a general practice, was permanently established, as a Christian institution. We deny, therefore, upon historical evidence, the assertion in this paragraph, that Sacramental Confession to a Priest, is “a precept of Christ,” or of “divine ordinance.” It is a compulsory usurpation, founded upon an ancient, useful, and perverted custom.*

SECTION VI.

On Indulgences.

The Catholic Church is charged with encouraging guilt, by *giving leave to commit sin, and granting an anticipated pardon for sins to come, by indulgences.*

1. I fear that this charge also will be substantiated.

I am willing to allow, that the decree of the Council of Trent,† which ordains the power of granting indulgences, does *not assert*, that “leave may be given to commit sin, and to grant an anticipated pardon for future sins, by indulgence.” Yet the general practice of the Popes, leads us to the conclusion. For they promised, that those who would join in the Crusades, or who would assist in the extirpation of heresies, or perform other actions, which were required by the

* See Cave's *Primitive Christianity*, part 3, ch. 5. Bingham's *Ecclesiastical Antiquities*—and Hooker's *Ecclesiastical Politie*, Book 6th.

† Sess. 25, ch. 21.

Pope of the day; the pardon of all sins—remission from the pains of Purgatory—plenary absolution—the remission of half their sins, or of any portion, at their pleasure. We are not told, by the Council of Trent, if a plenary absolution was to be confined only to sins which were past. Sometimes pardons were granted for many thousand years. It is doubtful, whether these pardons referred only to the remission of the temporal punishments of Purgatory, for the designated period; or whether the purchaser, or possessor, of the indulgence, might go on to sin, till he had taken out the appointed amount of pardon. If, for instance, he had only committed so many sins, as deserved six thousand years of Purgatory; and had obtained an indulgence for twelve thousand; the Church had not decided, whether he might commit other sins, to deserve the pardon still remaining—or whether these six thousand years of remission might be sold to another person, who required them—or whether they reverted to the bank of the Saint's merits, from which they were drawn—or whether they went up to the limbo of vanity, with all the other trumpery. The effect of such indecision was, however, soon felt, upon the public morality. The Princes of Germany, assembled at Nuremberg, in 1522 and 1523—in their enumeration of grievances, complain of the Priests, for selling indulgences, and pardons, *not only of sins already committed, but of sins, that shall be committed.* They complain, that licences were openly sold, to commit every abominable, and scandalous wickedness, with impunity. And where was

the Romanist, at that period, who would have dared to deny the authority of the Church, to sell these licences—and what Spaniard, or Italian, will venture to deny them at present?

We read in the first book of the history of Thuanus, that a price was set upon every sin; and Claude D'Espence, a Parisian divine, in the 16th century, in his Commentary on the Epistle to Titus, assures us, that permission to commit future sin was openly sold: and we are well acquainted with the easy terms on which pardons are still to be purchased, in every country, or among every body of men, which still submits to the Church of Rome. The fear of God cannot easily restrain that man, who believes that he may require the forgiveness of sins, at the pleasure of any Priest; on the easy terms of confession, and attrition:

2. The Catholic church rejects with abhorrence the imputation, that by granting an indulgence, she grants permission to commit sin, or a pardon for sins to come. An indulgence, in the sense of the Catholic church, is no pardon for sin at all; it is only a remission of the whole or of a part of the temporal punishment, which the justice of God often reserves to be undergone by the sinner, after the guilt of the sin has been remitted. The power of granting the remission of this temporal punishment was given by Christ to St. Peter and his successors, and has been exercised from the earliest ages. An indulgence, so far from exempting sinners from works of penance and piety, is an encouragement to the performance of such works, since they are prescribed as conditions for gaining the benefit of an indulgence.

2. The Vicars Apostolic have followed the plan of Mr. Charles Butler; and have separated, for the first time, Indulgences, from Purgatory. This, however, may easily be justified. That which God has not

joined together, the Church of Rome is at any time entitled to put asunder. The world would have reason to rejoice, if this Church would follow the precedent, in other instances. The truth is, that the English Romanists of the present day, are ashamed to declare their belief of the old and undoubted doctrine of their Church; that the Pope possesses the power of delivering the souls of men from Purgatory, upon the payment of money by the friends of the deceased. They desire, therefore, to represent Indulgences as the commutation of the temporal punishments of crime, into a pecuniary fine. This is a most fallacious statement of the doctrine of Indulgences. *Let the present Pope, whose authority with the Church of Rome is, possibly, as great as that of the Vicars Apostolic, explain the meaning of this word.*

In the Bull, appointing the jubilee of the last year, we read,—

“During this year of jubilee, we mercifully grant, and impart, a plenary indulgence, remission, and pardon, of *all* sins to the faithful. To you, venerable Brethren, it belongs to explain the power of indulgences, and their efficacy, not only in the remission of the canonical penance, but also of the temporal punishment due to the divine justice for past sin—and what succour is afforded out of the heavenly treasure, from the merits of Christ, and his Saints, to such as have departed real penitents in the love of God, yet before they had duly satisfied, by fruits worthy of penance, for their sins of omission and commission, and are now purifying *in the fire of Pura-*

gatory—that an entrance may be opened for them into their eternal country.”

By omitting the words canonical penance, and using only the expression “temporal punishment”—the uninitiated reader would suppose, that Indulgences were granted as the remission of some punishments, which the Pope, or the Priest, had inflicted in this life; and that they had no reference to Purgatory whatever. All mention of Purgatory is carefully avoided; as if they blushed to claim for the Pope, that power over the invisible world, which, as Romanists, they dare not deny him. *I hope the more zealous of their brethren, will petition his Holiness, to excommunicate these Vicars, or at least to recal them, as as having imbibed a tendency to heresy.*

The Pope, in the Bull to which I have referred, claims the power of removing from the spirits of men after they are dead, the punishments of Purgatory. *Removing the punishment of sin is pardoning the sin.*

The Vicars Apostolic tell us, that an Indulgence, “so far from exempting sinners from works of penance and piety, is an encouragement to the performance of such works,” as they are the prescribed conditions of the Indulgence.

Penance, and Piety, indeed!!! What *facts* are recorded? Pope Sixtus IV. granted the *perpetual* remission of sin, to all, who complied with the condition of saying a certain prayer, at the elevation of the host. The present Pope requires visiting certain Churches. Sometimes they were granted to those who would go to the Crusades, to fight against here-

tics. They have been granted by various Popes, to an unlimited extent, and upon every variety of conditions.

But the requisite Penance, and Piety, comes in another form—that of pounds, shillings, and pence. The fact is notorious, that the open, scandalous, profligate sale of Indulgences, occasioned the opposition of Luther. A price was set upon the pardon of crimes. Various editions of the catalogue of sins, with the prices of their pardons annexed, have been published at Rome in 1514—in Cologne, 1515—in Paris, 1520. A catalogue of the same traffic was published by Father Egan. A list of dispensations, and their prices, is given in Baron Maseres' Occasional Tracts, and in Hale's Analysis. They are every where to be found, *but* in the Declaration of the Vicars Apostolic.

Is the £8. 2s. 9d., which a man paid for marrying one wife, after murdering the other, Penance, or Piety?

I have already shewn the origin of Indulgences; that they were relaxations of canonical penance, and gradually became the customs of the Church. I will waste no time, in attempting to prove, by further arguments, that our Saviour committed no such power to St. Peter. Boniface the 8th first extended Indulgences to the pains of Purgatory. I have no doubt, his kindness to the sufferers, was as effectual, as his claims, were reasonable.

3. Surely, therefore, the doctrine of the Catholic church con-

cerning the sacrament of penance, confession, and indulgences, does not tend to relax Christian morality, nor to encourage guilt, nor facilitate the commission of crime, but rather to put an end to sin, and to promote the exercise of every Christian virtue amongst men.

3. The Sacrament of Penance, "tends to relax Christian morality, to encourage guilt, and to facilitate the commission of crime," by removing from the minds of the ignorant, the conviction of the absolute necessity of Scriptural repentance.

Auricular Confession, "tends to relax Christian morality, to encourage guilt, and to facilitate the commission of crime," by substituting an external rite, for Scriptural humility, and inward contrition.

Indulgences, "tend to relax Christian morality, to encourage guilt, and to facilitate the commission of crime," by teaching the abominable doctrine, that the favour of God may be purchased with money, and that the justice of God may be averted, by the merits, and interference, of a human being. The theory may be thus stated:—The Judge of the world, demands one hundred degrees of goodness from A. B., before he can be admitted into future happiness. The unfortunate man dies worth seventy-five only. His friends, anxious for his eternal felicity, buy so many masses, and prayers; or purchase so many drafts upon the bank of the Saints' merits; as are necessary to make up the required number of degrees of goodness. I know that I am appearing to trifle; yet such is the doctrine which has in effect been taught by the Church of Rome.

SECTION VII.

On the Obligation of an Oath.

Catholics are charged with holding that *they are not bound by any oath, and that the Pope can dispense them from all the oaths they may have taken.*

1. I have never read the accusation in these terms. The charge is frequently made, that the Romanists do not consider themselves bound, by the obligation of an oath, *if circumstances should render its violation beneficial to the Church of Rome.* Enough may be adduced, from other sources, to justify the belief of Protestants, that oaths are not *always* binding upon the consciences of the Romanists; and that, as the Pope claims the power of absolving from their oaths, the members of his Church, and has already repeatedly exercised that power; it is natural to infer, that if a supposed necessity existed, he might again put in practice the same convenient privilege.

A Romanist, is compelled, by his religion, to consider some oaths as not binding.

He swears *to receive all things delivered by the sacred Canons*, and general Councils: and he never knows the weight of the fetters which are thus bound round him, until he endeavours to cast them away. *What do these Canons assert on the subject of oaths?* They resolve their obligation into the opinion of the individual, on their propriety, after they have been actually taken.

Non est observandum juramentum quo malum in-

caute permittitur*—and who is the judge of the malum? If the person who takes the oath; he may of course break it—if the Church, or the Pope, he may be absolved from its obligation.

Non omnia promissa solvenda sunt†—Who is to be the judge?

Non observentur juramenta quæ fiunt contra divina mandata: and, Aliquando non expedit servare sacramentum. This, says Mr. Southey,‡ is proved in the Decretals by the example of Herod's oath to the daughter of Herodias. In the logic of a persecutor, it would be held as great a sin to let a heretic escape, as to put a prophet to death.

From the Decretals let us turn to Councils. We are expressly told by one Council, the authority of which many Romanists, too late, attempt to invalidate: Non enim dicenda sunt juramenta, sed potius perjuria, quæ contra utilitatem ecclesiasticam, et sanctorum patrum veniunt instituta.§ Here the only rule for observing an oath, is the conviction, that its sanctions are useful to the Church.

Let us now turn to the conduct, and decisions, of the Popes. We read of many instances, in which the heads of the Church absolved the laity from their oaths. Is it asserted that this privilege is now taken from the Pope? If so, by what Council or authority

* P. 2. Caus. 22, Quest. 4. pp. 216—ap Southey.

† Ibid.

‡ Vindiciæ Ecc. Ang. p. 25.

§ L'abbé et Cousat. Concil. Lateran. iii. Decret. 16.

was he deprived of it, or when was it repressed by his own act?

Pontificalis auctoritas a juramento fidelitatis absolvit, say the Decretals; and the Popes have acted upon the opinion. I have fully discussed this point, in another work, where I principally referred to the bulls, which absolved from their allegiance the subjects of Henry VIII. and Elizabeth. I will add the following to the list.

Pope Urban the Second, absolved, from their sworn allegiance, the subjects of Earl Hugo—Gregory the Seventh, the chief founder of the political power of the Popes, and a canonized Saint, deposed Henry—Pope Pascal excommunicated his son, Henry V.—Pope Adrian excommunicated William of Sicily; and the sentence, was always followed by deposition, unless the Sovereign submitted within the year—Innocent the Third, deposed Philip, and Otho of Brunswick. The Emperor Frederick the Second was deposed, and excommunicated, and tormented, through the whole of his long reign by Innocent the Fourth; who deposed, also, six other Princes, and attempted to excite his people against Henry. Many more might be added to the list: which I trust, by God's mercy, has long been completed.

2. We cannot sufficiently express our astonishment at such a charge. We hold that the obligation of an oath is most sacred: for by an oath man calls the Almighty Searcher of Hearts to witness the sincerity of his conviction of the truth of what he asserts and his fidelity in performing the engagement he makes. Hence, whosoever swears falsely, or violates the lawful engagement he has confirmed by an oath, not only offends against truth, or justice,

but against religion. He is guilty of the enormous crime of perjury.

3. No power in any Pope, or Council, or in any individual or body of men, invested with authority in the Catholic church, can make it lawful for a Catholic to confirm any falsehood by an oath; or dispense with any oath, by which a Catholic has confirmed his duty of allegiance to his sovereign; or any obligation of duty or justice to a third person. He who takes an oath is bound to observe it, in the obvious meaning of the words, or in the known meaning of the person to whom it is sworn.

2. & 3. Do you really mean, it will be demanded, to accuse the Romanist body, of adherence to such principles, notwithstanding their repeated, and solemn abjuration?

I thus answer—in reply at once, to this question, and to the second and third paragraphs of this Section,—

The Vicars Apostolic knew the extent of their oath to observe the Canons, which permit, and command, the violation of an oath—or they did not?

If they did know it, they are guilty of the most shameful insincerity, and their religious oath must be preferred to their present solemn asseverations.

If they were ignorant of its extent, we believe their present declaration; but we now invite them to act upon their convictions of the indefensible doctrines of the Church of Rome; and to prove, that they are worthy of confidence, *by abjuring her communion, and by inviting their Romanist countrymen to follow their patriotic example.*

SECTION VIII.

On allegiance to our Sovereign and obedience to the Pope.

1. Catholics are charged with *dividing their allegiance between their temporal sovereign and the Pope.*

1. The Romanists are thus accused, because they take two oaths, one to the Sovereign, and one to the Pope; in both of which they express the very same things*—and we are compelled to believe, that “no man can serve two masters: either he will hate the one, and love the other—or he will hold to the one, and despise the other.” They vow to be faithful, and bear true allegiance to the King. They vow also, and that in much stronger terms, to be faithful to the Pope, as to the successor of St. Peter, and to the Church of Rome. The Popes, and the King of England, have frequently been opposed to each other. They may, more than possibly, be again the respective heads of the two great parties, which are again agitating Europe. The Canons of the Church of Rome, which the Romanists are bound to obey, have taught, *that heretical Princes may be deposed: and the Romanist swears to keep, and to cause others*

* I refer for the more complete elucidation of this statement, to a Pamphlet published by Stockdale, 1813, entitled “Arguments for, and against Catholic Emancipation,” in which the principal clauses of the two oaths are placed opposite to each other, in parallel columns, and cases given, in which the two obligations may clash;—and likewise to an excellent Tract by “Catholicus.” Why do not Protestants prefix their names to their works?

to keep, all things declared by the Canons—yet he solemnly swears also, that he abjures the opinion, which he thus, by implication, no less solemnly binds himself to uphold. The Romanist Bishop swears, that he will defend, augment, and promote, the rights, honors, privileges, and authorities of the Church of Rome. That Church declares itself the mistress over all Churches, and that it has the right to punish all rebels, and schismatics ; or in other words, to punish the rebellious Church of England, and would exercise that right, if it had the power to do so—and there can be no doubt, that if the Church of Rome possessed its former influence over mankind, the Church of England would not be permitted to exist. Yet in the oath of allegiance, the Romanist is willing to swear that he disclaims, and abjures, any intention to subvert the present heretical, Protestant Church Establishment. Though he prays daily for the extirpation of heresy : though all the indulgences which the Pope grants to the Romanists, however easy the other conditions may be, always require prayers for the extirpation of heresy—we are told, that the subjects of the Pope would not subvert the hated, detested, powerful enemy, of the Church of Rome, the Protestant Church of England. Their oaths are inconsistent w'th each other. The fidelity which is due to one Sovereign, is sworn to two—and*

* See the Accusations of History against the Church of Rome, where the point is discussed, and references given.

the least crime with which we charge them, under these circumstances, is, divided allegiance. We should prefer a more just accusation, if we asserted, that their allegiance is undivided—and it is given to the Pope.

2. Allegiance relates not to spiritual, but to civil duties; to those temporal tributes and obligations, which the subject owes to the person of his sovereign, and to the authority of the states.

2. The allegiance of a Christian includes both spiritual, and civil duties; because both are founded upon that religion, which the Christian Magistrate upholds, and sanctions. When the public happiness, and morality, are thus established upon the basis of Christian principles, allegiance to the Prince, cannot be inconsistent with our spiritual duties; unless we include in our idea of those duties, obedience to a foreign Pontiff.

3. By the term *spiritual*, we here mean that, which in its nature tends directly to a *supernatural* end, or is ordained to produce a supernatural effect. Thus the office of teaching the doctrines of faith, the administration of the sacraments, the conferring and exercising of jurisdiction purely ecclesiastical, are *spiritual* matters.

3. The definition of the term “spiritual” here, is very incorrect. The word is generally used to denote every thing which is connected with Religion. Now, religion has but one object, the happiness of man, here, and hereafter. But the Magistrate is the conservator of the public happiness here; and the law of England has therefore made him the Supreme Head of the Church, and he swears to maintain the

Protestant Reformed Religion; which Experience, the great instructor of nations, has demonstrated to promote the happiness of England, more than the Church of Rome. And as religion is designed to promote the future happiness of man, the spiritual duties of administering the Sacraments, of preaching, and instructing, are consigned to spiritual persons, set apart for that purpose; who are themselves subject to the civil law. The King has no power to interfere with these duties; though he has jurisdiction over their persons.* He provides only that the present happiness of the community, shall not be disturbed, by injurious actions, under the pretence of religion.

With these limitations, and in this sense, the Kings of Israel controlled the Priests—and all the Sovereigns of Europe possessed a similar authority, before the gradual usurpations of the Church of Rome destroyed their legitimate power.

The ecclesiastical power now granted by the public law, to the temporal Sovereign, is but a fragment of that more universal supremacy, which had been assumed by the Popes. Not contented with the supreme ecclesiastical authority, over all Priests; the Papal ambition, blended, and cemented together the highest temporal, with the highest spiritual power; subjecting, at once, Kings, Princes, Priests, and People, to the arrogant dominion of one vast despotism.

* See the Bishop of Durham's excellent Speech on the difference between order and jurisdiction; and add to his Lordship's references, Sir Roger Twiss's *Historical Vindication of the Church of England*, 4to—1657—page 93, &c.

The Pope alone fulfilled the often, and well applied prediction—"He, as God, sitteth in the temple of God, shewing himself that he is God;" for the thunders of his tyranny were torn from the other world, and he terrified this world at his pleasure.

4. By the term *temporal*, we mean that which in its nature tends *directly* to the end of *civil* society. Thus the right of making laws for the civil government of the state, the administration of civil justice, the appointment of civil magistrates and military officers, are *temporal* matters.

4. As the Christian Sovereign, therefore, is the guardian of the common happiness, morality, religion, and peace; it necessarily follows, that the word temporal, in an enlarged sense, must include spiritual authority. He is called the temporal Prince, or the temporal Power, not because his jurisdiction does not extend over ecclesiastical causes; but because he is not a spiritual person, set apart to minister in holy things. Neither is it possible to make laws for the general good, unless the principles, upon which they are founded—as well as the evils they are intended to remedy—and the advantages they are designed to establish—be cognizable, by that one supreme Power in the state, which, for the sake of the common good, superintends all actions, and creeds; to punish, or to tolerate; to repress, or to reward.

5. The allegiance which Catholics hold to be due and are bound to pay to their sovereign, and to the civil authority of the state, is perfect and undivided. They do not divide their allegiance between their sovereign and any power on earth, whether temporal or ecclesiastical. They acknowledge in the sovereign, and in the constituted government of these realms, a supreme

civil and temporal authority, which is entirely distinct from, and totally independent of the spiritual and ecclesiastical authority of the Pope and of the Catholic church. They declare that neither the Pope nor any other prelate or ecclesiastical person, of the Coman Catholic church, has, in virtue of his spiritual or ecclesiastical character, directly, or indirectly, to any civil or temporal jurisdiction, power, superiority, pre-eminence, or authority, within this realm; nor has any right to interfere, directly or indirectly, in the civil government of the United Kingdom, or any part thereof; nor to oppose, in any manner, the performance of the civil duties which are due to his Majesty, his heirs and successors, from all or any of his Majesty's subjects; nor to enforce the performance of any *spiritual* or *ecclesiastical* duty, by any *civil* or *temporal* means. They hold themselves bound in conscience to obey the civil government of this realm, in all things of a temporal and civil nature, notwithstanding any dispensation or order to the contrary, had, or to be had, from the Pope or any authority of the Church of Rome.

5. No allegiance can be perfect, which divides the functions of the Chief Magistrate; and which assigns to a foreign authority, that large department of his power, which refers to religion. If the happiness of the people, be dependent both upon religion, and government; and if the Prince, King, or Sovereign of a state, is the appointed preserver of that happiness; neither he, nor his people, can divide the temporal from the ecclesiastical power. The one authority, which is essential to the performance of the duties of the magistracy, is composed of both: and the Sovereign cannot separate them in his guardianship of the people; and the people cannot separate them in their allegiance to the Sovereign. All attempts, therefore, to reconcile obedience to a foreign, ecclesiastical Prince; with obedience to a native, civil Prince, are absurd, and fallacious. If a subject claims the power of withholding his obedience to the public laws of his own country, on the pretence that he owes another,

and an undefinable sort of obedience to a distant Potentate: the state can have no security for the allegiance of that subject, in any instance; for every civil, and temporal duty, may be involved with some supposed religious obligation. Obedience, or disobedience, become questions of conscience—that is, matters of religious opinion—determinable by the Council of Trent, and the decrees of the Roman Priest, or Pontiff. *The distinction between spiritual and temporal obedience, is the root of nearly all the evil, which has cursed the Christian world, since the sixth century.* It is now alienating Ireland, and agitating the empire; and it will not cease to divide us, till this Protestant kingdom becomes Romanist; or till the Papal Supremacy, be utterly, and finally abjured.

6. Hence we declare, that by rendering obedience in *spiritual* matters to the Pope, Catholics do not withhold any portion of their allegiance to their King, and that their allegiance is entire and undivided; the *civil* power of the state, and the *spiritual* authority of the Catholic church, being absolutely distinct, and being never intended by their Divine Author to interfere or clash with each other.

6. Civil, and spiritual allegiance can no more be separated than the soul, and the body. They live only when united. If they are divided, one must die.*

* Temporal and spiritual affairs, says Serjeant Cross, may admit of some separation in detail; but the experience of the last ten centuries has shewn, that we might as well attempt to abstract all the light from the sun, or all the salt from the sea; as to abstract the influence of this spiritual power, from the political interests of a nation, in which it is recognised by law.—*The Papal Supremacy*, p. 9.

7. "Render unto Cæsar the things that are Cæsar's, and to God the things that are God's."

7. The mitred heads, who have quoted this text of Scripture, appear very unwilling to follow its precepts. Their great object seems to be, to deprive, not only Cæsar, of the "things which are Cæsar's," but to take also from God, "the things that are God's"—and to give them both to the Pope.

SECTION IX.

On the claim of British Catholics to the property of the Church establishment in England.

1. British Catholics are charged with entertaining a *pretended* right to the property of the Established Church in England.

2. We consider such a charge to be totally without foundation. We declare that we entertain no pretension to such a claim. We regard all the revenues and temporalities of the church establishment, as the property of those on whom they are settled by the laws of the land. We disclaim any right, title, or pretension, with regard to the same.

1. & 2. Does not the Protestant reader observe, how studiously the Vicars Apostolic limit this, their disclaiming—to the Church property in England; and not to that in Ireland! At a late public meeting in London, Dr. Collins is reported to have said, that *the time, and the frame of this declaration, might be subject to the revision of a higher ecclesiastical power.*

When that revision is made, this Section may be omitted. The very notion of such a revision, implies that the declaration is not worthy of our confidence.

SECTION X.

On the doctrine of Exclusive Salvation.

1. Catholics are charged with *uncharitableness*, in holding the doctrine of exclusive salvation.

1. It may be doubted whether the Romanists are charged with uncharitableness, for merely holding the doctrine of exclusive salvation. The accusation has been urged against them, not for holding this doctrine, but because they have *persecuted those who refuse to become of their communion*. The doctrine of exclusive salvation is still maintained by many sects, who consider themselves, as alone deserving of the favor of the Almighty. There is, however, an essential difference between these sects, and the members of the Church of Rome. The former believe they may possibly be wrong, and instead of persecuting, they tolerate, where they cannot convert—The Romanist, from the conviction that his Church cannot err, believes that it is privileged to punish all heretics, and schismatics;* as none can be admitted into happiness, out of the pale of her communion.

2. Catholics are taught by their church to love all men, without exception: to wish that all may be saved; and to pray that all may be saved, and may come to the knowledge of the truth, by which they may be saved.

* Non negandum tamen quin in ecclesiæ potestate sint, ut qui ab eâ in judicium vocentur, puniantur, et anathemate damnentur!—*Catechis. Rom. p. 78, Edit. 1587.*

2. The Roman Catholics are taught also to shew their love, by anathematizing all those who refuse to be saved in that way in which a Romanist himself seeks for salvation.*

3. If the Almighty himself has assigned certain conditions, without the observance of which man cannot be saved, it would seem to be an act of impiety to attempt to annul those divinely-established conditions; and an act of great uncharitableness towards a fellow-man, to tell him, that he may be saved, without complying with the conditions prescribed by the Almighty.

3. The Almighty has not declared, that no man shall be saved, who disbelieves the Creed of Pope Pius, and the decrees of the Council of Trent: for such is the insinuation in this paragraph.

4. The doctrinal principle of exclusive salvation belongs to the law of Christ.

4. Repentance, obedience, and faith in Christ, alone, are the exclusive conditions of salvation, in the Gospel.

5. Has not Christ, who commands the belief of his revealed doctrines, pronounced, that he that *believeth not* shall be condemned? (Mark xvi, 16.) Has not Christ, who instituted baptism for the remission of sins, declared that *except a man be born again of water and of the Holy Ghost, he cannot enter into the*

* *Ecclesia suam retineat jurisdictionem in omnes Apostatas, Hæreticos, et Schismaticos, quanquam ad illius corpus non jam pertineant*—De Ecclesia Christi, p. 394—the book, which Bishop Marsh refers to, as containing the sum and substance of the Theological Lectures at Maynooth. “Well may the Bishop observe, if the Romanists entertain such sentiments, when they are merely petitioners for power; what would be the fate of Protestants, should they again acquire the ascendancy in these kingdoms, to which they are aspiring?”

kingdom of God? (John iii, 5.) Has not St Paul enumerated a list of crimes, such as adultery, idolatry, hatred, seditions, heresies, murders, drunkenness, &c. of which he declares that *they, who do such things, shall not obtain the kingdom of God?* (Gal. v, 21.) Are not these exclusive conditions?

5. But neither Christ, nor St. Paul, have required the exclusive conditions, proposed by the Romish Priesthood. The latter doctrines of the Creed of Pope Pius, to which the Romanists have sworn, contain opinions, which are demonstrated to have been invented, long after the age of the Apostles.

6. Whoever professes the law of Christ must profess the *principle* and doctrine of exclusive salvation. It is not the Catholic, it is God himself who will exclude from Heaven those who are not duly qualified for it by faith and good works.

6. We are very willing to acknowledge, that it is God alone, who possesses the power of excluding from heaven. Will the Romanist presume to tell us, that Christians of other communions, shall be *consigned* to future misery, because, while they feared God, and believed in his Son, they rejected the abominations of Popery?

7. But the Catholic, whilst he is bound to admit, and with *firm* faith to believe, this doctrinal *principle*, is bound also by the divine commandment not to judge. He is not allowed therefore to pronounce sentence of condemnation on individuals, who may live and die out of the external communion of the Catholic church: nor to pronounce sentence of condemnation against those who die in an apparent state of sin. All those he leaves to the righteous judgment of the great Searcher of Hearts, who at the last day will render to every man according to his works.

7. What epithets shall be given to these Vicars Apostolic, when they affirm, that the Church of Rome is not allowed to pronounce sentence of con-

denmation on individuals, who may live, and die out of the external communion" of the Church of Rome. The bulls of Popes—the decrees of Canons—the perpetual prayers for the extirpation of heresy—the Catechism of the Council of Trent—the unanimous voice of history—and all the mournful records of the past, rise in judgment, to condemn them, with harsher terms of censure, than I am permitted to adopt. The bold hypocrisy, the premeditated effrontery, of this paragraph, are unpardonable.

8. But surely charity, as well as truth, must forbid one Christian to deceive another, in a matter of such infinite importance as the eternal salvation of his soul. He who should persuade his neighbour, that no condition for salvation is required on the part of man, would deceive him. He who admits that any one such condition is required by the Almighty, admits the *principle* of exclusive salvation.

8. The Church of Rome still speaks: and the words it utters, are CHARITY, and TRUTH. History ! tell to posterity, the meaning of the words ! Reveal its *truth* in the decisions of Councils, and Popes—record its *charity*, in the well authenticated persecutions of every country, which its "red right hand" has visited.

SECTION XI.

On keeping Faith with Heretics.

1. Catholics are charged with holding the principle *that they are not bound to keep faith with Heretics.*

1. The Romanists are charged with this crime, upon the evidence, which the past affords of the con-

duct of their Popes; the decisions of Councils; and the compliance of the Members of their Church with the orders of their Superiors.

2. As Catholics, we hold and we declare, that all Catholics are bound by the law of nature, and by the law of revealed religion, to observe the duties of fidelity and justice to all men, without any exception of persons, and without any distinction of nation or religion.

2. I am convinced that the Romanists, who penned this paragraph, shrink from the supposition of violating "the duties of fidelity and justice." But if the reviving influence of their Church, should ever increase to such an extent, as to empower the Church of Rome, to lay claim to its supposed dormant rights, they must either withdraw from its communion; or submit to decrees, which they have fully declared, in this paragraph, to be forbidden "by the law of nature, and by the law of revealed religion." It is owing to the unremitted exertions of the Protestants, that the Priestcraft of the ages of darkness, is not still in its pristine vigour.

I will not insist on the third Canon of the fourth Council of Lateran, though its authority, genuineness, and subsequent influence, have been proved by the best testimony. The Romanists are so much pained by this decree, that I make no further reference to it.*

The Romanists swear to obey the Sacred Canons

* See the discussion in p. 389 of the Supplementary Letter to Mr. Butler, printed at the end of the Second Edition of the Accusations of History against the Church of Rome.

—the doctrine that faith is not to be kept with heretics, is proposed in these Canons—Pontificalis auctoritas a juramento fidelitatis absolvit.*

The same doctrine has been often taught by the Divines of the Church of Rome. The Bishop of Symancha tells us, *Hereticis fides a privato data servanda non est*—and he informs us, that any person is bound to reveal a heretic to the Inquisition, notwithstanding his oath.†

Popes have enforced this doctrine—not only in former days, but lately.

Pope Innocent III., in the year 1213, wrote to Peter of Arragon, to abandon the heretic Waldenses: *non obstante promissione, vel obligatione quacunque præstita.*

Pius III., in the year 1538, required all Christian Princes, *whatever had been their oaths*, to render no assistance to Henry VIII.; and he absolves them from all vows, oaths, and obligations, which interfered with their compliance with his command.

Urban VI., issued the following solemn and general declaration, against keeping faith with heretics:—*Attendentes quod hujusmodi confæderationes, colligationes, et ligæ seu conventiones, factæ cum hujusmodi hæreticis seu schismaticis, postquam tales effecti erant, sunt temerariæ, illicitæ, et ipso jure nullæ.*‡

* Dect. p. 2. 15. 9. 6.

† Accusations, &c. &c., 2d edition, p. 145.

‡ Rymer, t. vii. p. 352.

Martin V., 1423, who ratified the decrees of the Council of Sienna, in which the same doctrine was taught, signified to the Duke of Lithuania, the Protector of the Hussites; that if he had made a promise to the heretics, he was bound to violate it—if he did not do so, he was guilty of mortal sin.

It is well known, that on account of this doctrine, the Lutheran divines refused to come to the Council of Trent. The Synod acknowledged the decree of the Council of Constance, to be binding; because they offered to suspend its execution, for that time.

Urban VII. excited that jealousy of the Protestant government of England, against the Romanists, which has never since ceased; by absolving from their oath, after the Gunpowder Plot, those members of his communion, who had sworn allegiance to James the First.

Clement XI., in his letter to the Emperor Charles VI., dated June 1712, annulled the treaty, which granted religious toleration to the Protestants in Silesia—and declared them void, and null.

The doctrine that faith is not to be kept with heretics, was taught also in 1768, in the letter of the Nuncio of Pope Benedict XIV., to the Titular Metropolitan of Ireland, reprobating the oath of allegiance. In that oath it was said—"I do swear, that I abhor, and detest, and abjure, the pernicious, and abominable doctrine, that faith is not to be kept with heretics."

The Nuncio told the Romish Bishops, that this doctrine is defended, and contended for, by most Catholic

nations; and has been repeatedly followed in practice by the Holy See—and that the oath of allegiance was by its own nature unlawful, and could not bind, nor oblige the conscience.*

So late as February, 1803, Pope Pius VII. asserted the validity of the Decretal of Innocent III., and declared that the subjects of a Prince, manifestly heretical, remain absolved from all homage whatever—and he feelingly regrets, *that the right of the Church, to depose heretics from their principalities, cannot be exercised.*

Thus do we prove the truth of the accusation, from which the Romanists so painfully shrink. That faith is not to be kept with heretics, has been a doctrine of their Church—it has never been retracted. Within our own memory, it has been re-asserted. Are we justified in supposing, that it never can again become influential?

5. British Catholics have solemnly sworn, that "they reject and detest that unchristian and impious principle, that faith is not to be kept with heretics or infidels."

3. They have sworn it—but has the Pope sanctioned their oath? Has the oath been approved by him, who can absolve them at his own pleasure, from its obligation, and whom they have sworn to obey? Have not the Romanists already been once absolved from an oath of allegiance to a Protestant King; and did they not obey, though with general grief, the de-

* See Hale's Letters on the Romish Hierarchy, p. 116.

cree? Some measure must be adopted by the Pope, with or without a general Council, to give satisfaction to the British Government, and to the whole world, that the Church of Rome *can change*; or there can never be peace in the truly Catholic Church of God.

4. After this, the imputation of their holding this principle, cannot but be felt by them as grievously injurious to their religious and moral character.

4. We impute to the Romanists those doctrines only, to which they have sworn. We impute to them consistency in their tenets, allegiance to their Church, orthodoxy in the Romish faith. We acknowledge their sincerity, and firmness, in adhering to their opinions; which we consider as frequently erroneous, and generally detrimental to society. We have confidence in their religious integrity; and we think *this very integrity, renders them unfit to be the Governors of a PROTESTANT State*; and still more evidently unfit, to be the legal Protectors, and Guardians, of a *PROTESTANT Church*.

CONCLUSION.

Having, in the foregoing declaration, endeavoured to state, in the simplicity of truth, such doctrines of our church as are most frequently misrepresented or misunderstood in this country, and to explain the meaning in which Catholics understand the terms by which these doctrines are expressed in the language of their church; we confidently trust, that this declaration and explanation will be received by all our fellow-subjects, in a spirit of candour and charity; and that those who have been hitherto ignorant of, or but imperfectly acquainted with, our doctrines of faith, will do us the justice to acknowledge, that, as Catholics, we hold no religious principles, and entertain no opinions

flowing from those principles, which are not perfectly consistent with our duties as Christians, and as British subjects.

This declaration we, the undersigned, approve, and publish, as an exposition of our principles and doctrines, on the subjects to which it refers.

- + WILLIAM, *Bishop of Helia, Vic. Apost. in the London District.*
- + PETER BERNARDIN, *Bishop of Thespiæ, Vic. Apost. in the Western District.*
- + THOMAS, *Bishop of Bolina, Vic. Apost. in the Northern District.*
- + THOMAS, *Bishop of Cambysopolis, Vic. Apost. in the Midland District.*
- + ALEXANDER, *Bishop of Maximianopolis, Vic. Apost. in the Lowland District in Scotland.*
- + RANALD, *Bishop of Aeryndela, Vic. Apost. in the Highland District in Scotland.*
- + PETER AUGUSTINE, *Bishop of Siga, Coadjutor in the Western District.*
- + JAMES, *Bishop of Ursula, Coadjutor in the London District.*
- + THOMAS, *Bishop of Europum, Coadjutor in the Northern District.*
- + ALEXANDER, *Bishop of Cybistra, Coadjutor in the Lowland District in Scotland.*

May, 1826.

I conclude with the very words of the Vicars Apostolic. I can most conscientiously assert, that in my Review of the foregoing Declaration, "I have endeavoured to state, in the simplicity of truth," those doctrines of the Church of Rome, which are most frequently discussed in this country. My object has been, to prove, that these very doctrines, are either misrepresented or misunderstood, not by the Protestants, but by the Vicars Apostolic themselves. I submit this Review to all my fellow-subjects, in the

spirit of truth and sincerity ; which is "the spirit of candor and charity." I trust that those, who have been hitherto ignorant, or but imperfectly acquainted with the doctrines of the Church of Rome, will perceive, that the Members of that Church hold certain religious principles, *which are not perfectly consistent with their duties as Christians ; and that they entertain some opinions, flowing from those principles, which are not perfectly consistent with the duties of a Legislator for a Protestant State.* And consequently, that our ancestors were justified in enacting those laws, which exclude the Romanists from political power and influence—and, as the necessity of the continuance of the laws must remain, till the causes of their enactment cease to exist ; WE, their descendants, are justified in persevering in the policy of our ancestors.

APPEAL

TO THE

*Roman Catholics, who signed the Address to
their Protestant Fellow Countrymen.*

FELLOW-SUBJECTS,

Allow me, as one of your Protestant countrymen, to whom you have presented an address, founded upon "the Declaration drawn up, and signed by those ecclesiastics, who, in this country, are the expounders of your faith"—to submit a Review of that Declaration,—in which *I have endeavoured to point out to you, its inconsistencies with the real doctrines of the Church*, of which you profess yourselves members.

The Declaration of the Vicars Apostolic, it is most true, "*distinctly repudiates the obnoxious tenets imputed to the Romanists.*" But why should you suppose, that this disavowal can be satisfactory, so long as the Church itself; which has once advocated these tenets, and which boasts of its unchangeableness, and of its inflexibility, permits them to remain unrepealed. Would you, yourselves, give any credit to the Protestant Laity, who might affirm that the Church of England rejected the doctrine of the Trinity; because some of their Bishops, had published a declaration, in which that doctrine was palliated, or denied? Would you not say, that the Church itself must disavow the doctrine, before you would give credit to such assurances?

We do not, indeed we do not, believe "that you are joined in a perfidious league to deceive us—we do not believe that you, whom we consider honest on every other occasion, are capable of deep designing fraud, and duplicity, in this,"—*but we do believe; that you are the dupes of your Priesthood, and the vassal slaves of Rome.* We know—that you are instructed by your Church, in the most solemn rite of Christianity, to surrender your reason, and the evidence of your senses; and that, not at the command of God, nor by the authority of Scripture, but by the command of your Priesthood. We know—the jealous superintendence of your teachers. We know—the foreign influence which governs them, and their submission to the unscriptural law of forced celibacy, which prevents them from giving the best pledges of allegiance to the laws of their country, in the form of domestic ties: for though marriage, is declared to be a Sacrament, yet, strange it is to say, the Priests are forbidden to partake of it. Without wives, or home, or children, the warmer affections of the heart are devoted to the service, advancement, and exaltation, of an imperious and domineering Church; which is to them kindred, and parent, and offspring. Unrestrained by the best sympathies of human nature, uninfluenced by any motive, but the success of that mighty power, which once governed uncontrolled, till the great leaders of the Reformation emancipated our own dear land from its intolerable yoke—the Romish Priesthood forms one well-compacted confederacy, throughout the civilized world. Animated

by one spirit—governed by one head—aiming at one object, the temporal and spiritual ascendancy of their Church—believing one Creed, which experience has demonstrated to be hostile to the liberty and happiness of mankind—they prefer the darkness of the superstition of the middle ages, to the primitive light of Christianity, which shone once more at the Reformation. Unaffected by improvement—untaught by experience—they sullenly live amidst the splendor of constitutional liberty, and scriptural knowledge; turning from the first with hatred, as an intrusion on the rights of their Church, and on the old despotism of Sovereigns; and from the latter, with contempt and fear; as the silent, but resistless enemy of their tottering domination. Thus are the Romish Priesthood banded in one masonic union, through the civilized world: and the only hope of liberty to our posterity, consists in strenuous resistance to their long-endured usurpation. They are harmless, only, when opposed. They are dangerous to every Protestant State, and to every Protestant Government, which raises them to honor, or entrusts them with power.

You will imagine, when my heart thus pours forth its inward convictions, that such unsparing, and unusual language, is but declamatory; and cannot be justified by the facts of the past.

Are you then still ignorant, that the noblemen and gentlemen, who compose the laity of the Church of Rome, in England, *would have retained possession of their seats in Parliament, if they had not been prevented by their Priesthood: which acted under the*

influence of the hostile foreigners, whom they acknowledged the head of their Church. Till the twelfth year of Elizabeth, the Romish laity attended at their parish churches. They were satisfied with the Book of Common Prayer, from which were merely omitted the doctrines which were demonstrated to have been additions to the primitive Christianity; and in which nothing was inserted to offend them. But the Pope forbade their attendance, even after he had proposed to sanction the use of the Liturgy, because the Queen refused to acknowledge his supremacy. The Romanists obeyed the mandate, and the Pope issued his bull to depose the Queen. Throughout her long reign, one continued plot was in agitation against her life, and crown, and religion, *conducted solely by the influence of the Priests*. The Romish laity either did not, or they would not, or they could not, break the yoke; but *they charged the Priesthood with their ruin*. To this day, you are obedient to the same command; you may still with equal justice accuse the Priesthood, with your expulsion from power, and with the jealousy of the government, and people. *Your Priesthood alone—sanctioned the invasion of Ireland, by a foreign army, when the danger of the Queen was at its height. Your Priesthood alone—prevented the union of the people, under the mildness of James; when a new oath was proposed to the laity, after the Gunpowder Plot, and when they took the oath with joy, till the decree was received from Rome, and the discussion begun, which has never yet ceased.* All the miseries of Ireland,

which are so prominently brought forward in every discussion of the great question which now divides us, are proved by one of your own communion, to have been *solely occasioned by the Romish Priesthood*. Even within the last thirty years, the refusal of the government, to grant the indulgence of seats in Parliament, was in a great measure owing *to the interference of the Priesthood*; who disavowed the sanctions, and the securities; the restrictions, and the Veto, which the laity would willingly have conceded. *Thus have the laity, uniformly been sacrificed to their Priests*, whose claims are unlimited, as the usurpations of the past—who would never be satisfied, till all has been restored, as in the years of their pomp, and power; when the decisions of theologians in their closets, could agitate the nations of Europe, and shake the thrones of kings.

“The Catholic Religion, and the policy of the Catholic States,” you tell us, “have been unfairly confounded.” We might answer, that their objectionable policy, may be uniformly traced to the influence of the Priests, of which the Protestant complains—We affirm also, *that nearly every war, which has afflicted Europe*, as well as the intolerable cruelties which disgraced them; from the time of the ambitious, and canonized Hildebrand, to the tempest which is now beginning again to shake the Continent; *may be traced to the asserted pretensions of the Pope*; and the labors of his celibate Janizaries, *the Romish Priesthood*.

" Hereditary bondmen ! know ye not
 " Who would be free—their selves must strike the
 blow."

Why will ye not be free? Why will ye not break the fetters, which rivet you to the yoke of Rome? Why will ye not imperiously demand of your Priesthood, that a Council be called, with the Pope at its head, to rescind the decisions, which compel your exclusion? Why will ye not exercise your reason, and your senses; and follow the honourable example of the noblemen, and gentlemen of England, who rejoiced at their real emancipation from bondage; and who forsook their ancient enslaver, and spurned the degradation of foreign influence, in the plenitude of its might, and strength?—Are you more wise, or more noble than they?—Must *the government, and the Protestants of England, be required to concede every thing*—the dearest, the most sacred, and the most valued—that the conciliation of parties may be effected, *and the Romanists be required to yield nothing?* Can you seriously believe, whatever be the excited clamor, or the prevalent delusions; that the people of this country, even if they were inclined to yield to your petitions, will place you above them, as their rulers, without one concession on the part of your Priesthood; or without some security, for the safety of those institutions, which they have obtained at the price of so much labor, expence, and blood? *If we grant political eminence, and authority to the subjects, and slaves of the Priesthood, do we not grant eminence to that*

Priesthood itself? Is it expected, that we shall be deceived by the word Emancipation, when the real claim is power? Shall we close our eyes to the remarkable fact, that your pretensions are utterly absurd, as a matter of right; *for power is a trust for the benefit of the governed*, and not of the governors; and every state must possess the privilege of deciding the qualifications of its Senators. The arguments upon which the whole of your claims, are rested, may be reduced to two—the danger, if we do not grant them—and the liberality, or candor, if we do. *Unless it can be demonstrated, that your restoration to power, would benefit Protestant England*, we should be guilty of unworthy cowardice, if we yielded to the first of these motives—if to the latter, of contemptible weakness.

In the mean time, if Protestant England continues firm—if it is mindful of the high rank, to which the Providence of God has raised it among the nations, to be the *only great Power, whose Government is exclusively Protestant*, and able to act as the Protector of true liberty, both civil, and religious—if it fulfil rightly the solemn duty thus imposed upon it, by the Almighty; then the Reformation will as slowly, and as surely, establish itself in Ireland, as it has already done in England. Truth must conquer. The supremacy of Rome must fall. The dominion of its Priesthood must eventually yield, before the united influence, of a reasoning people, a wise and paternal Government, and a Sovereign, mindful of the tenure by which his throne is maintained. *The Romanist*

Noblemen and Gentlemen, who refuse to throw off the debasing yoke of their Priesthood, may remain, for some years longer, the splendid victims of a just and necessary policy—but the present age, and the posterity, for which our rulers must ever legislate, shall thank us for our unbending resistance to the influence of the Church of Rome; and for preserving unimpaired to our children, the Protestant Monarchy, Government, and Religion, which we have derived from our fathers.

FINIS.

